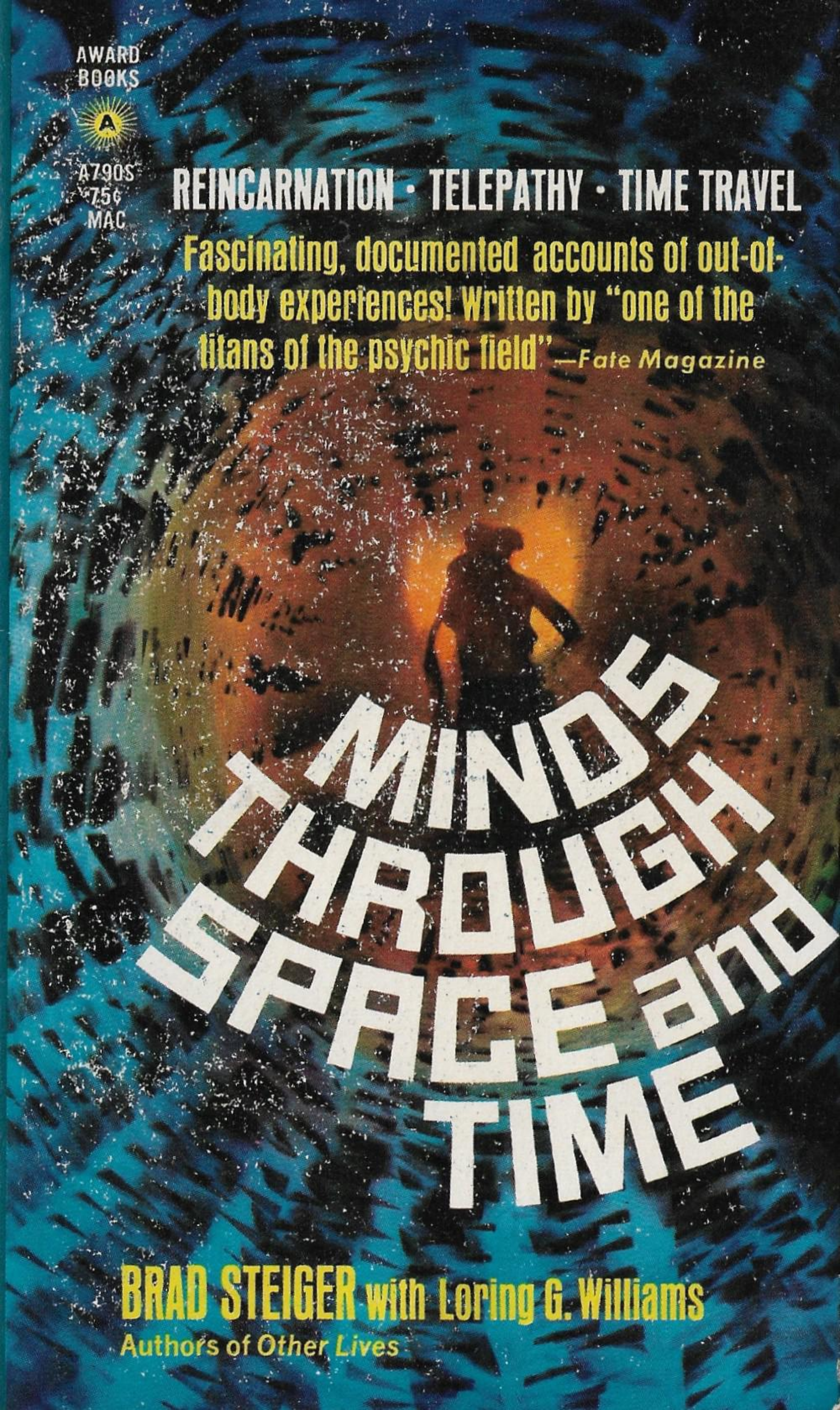

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FOREWORD
by
Charles H. Hapgood

If I had been told five years ago that today I would be writing a foreword to introduce a book on mind travel, I would have been incredulous. I might even have been profane. I would not have given the suggestion the time of day. In my youth I had a period when I was interested in psychic phenomena, but this was followed by several decades devoted to intensive work in the physical and social sciences. I have never compromised on what I consider scientific principles, and I do not intend to begin at my age.

I had one characteristic, however, which was eventually to lead to my writing this foreword. I would never accept the word of those in authority without question. I had to investigate for myself. And I found, in one investigation after another, that the assumptions on which the scientific big shots were operating were not dependable. I began to hold the view that our scientists really don't know much, and that it is very important not to accept their ideas as to what is, or is not, possible. Scores of times I presented evidence of out-of-the-way facts only to have them dismissed unexamined because the facts I had found (of geology or anthropology, as the case might be) were "impossible."

So, when I began to teach anthropology at Keene State College in New Hampshire, I decided not to accept the

Professor Hapgood is the author of *Earth's Shifting Crust*, *Great Mysteries of the Earth*, and *Maps of the Ancient Sea Kings*. He is a Fellow of the Royal Geographical Society, the Museum of Modern Man, and the *Union Internationale de la presse scientifique.*

standard opinions that our primitive ancestors were just ignorant when they believed their prayers could affect the growth of crops, or rainfall, or the availability of game for the hunt. I felt that our ancient ancestors were as intelligent as we are, because they belonged to the same species, and if they could believe something for two or three hundred thousand years there might be something to it. Otherwise, we should have to conclude they were morons, and if they were morons, what about us who are descended from them?

About this time a remarkable book, *The Power of Prayer on Plants,* was published by a minister who had become interested in whether prayer could affect the growth of plants. After hundreds of experiments, carried out in cooperation with Dr. Rhine of Duke University, the Rev. Mr. Lehars proved it, if anything in this world has ever been proved. I repeated his experiments with my students at Keene. The usual procedure was to plant seeds in three different trays, with identical conditions of soil, heat, water, and light. The students conducting the experiments would project love and encouragement to one tray, and hate toward another, while ignoring the third. After most careful checking it appeared that *in every test case* the seeds prayed for grew best. Those prayed against did very poorly indeed, and many of them died.

It is only a step, of course, from the telepathic encouragement of plant growth by love, or its inhibition by hate, to all the practices we know of as Black Magic. If you can hurt a plant, or kill it, by directing hate against it, why would not the same force affect people? Some of our experiments indicated that it would.

Our next experiments had to do with mind travel, or astral travel, as it is sometimes called. I happened by accident to discover that I could will myself to be at other points on earth's surface and be capable of observing the emotions of people there. I used this for my own advantage a number of times. I knew it was impossible, but I did it just the same. It didn't bother me that according to all the respected rules of science the thing just couldn't be done. With me, seeing was believing.

All this time, however, there was one point at which I drew the line. When people asked me whether I believed in reincarnation I said I regarded it as merely an interesting superstition. Then one day Mr. Charles H. Cook, a trained psychiatrist who was at the time president of the New Hampshire Society for Psychical Research, asked me if I would like to accompany him to a meeting of the society at Shaker Village, in northern New Hampshire. I accepted, and at the meeting, a Dr. Kenneth Lyons, who was president of the New England Society and a trained hypnotist, put one of the audience in trance and started regressing him backwards in time.

I was amazed as I saw how, under hypnosis, the subject was able to recall every little detail of a day in his sixth year, his first day at school. I held my breath as the hypnotist said, "Now I want you to go back to the last time you were on earth before this present life." Then Dr. Lyons asked the subject (whose name was Fred) his name, and Fred answered, "George." Question after question brought out a complete description of George's life as an indentured servant in a country house in the early seventeenth century in Cornwall, England. As a lifelong student of social history, I was amazed at the accuracy of the description of the social customs of that time. It would have been impossible for the subject to have been familiar with the details of country life as he described them, or with the life of the thief in London, which this same George later became. But George made not one mistake.

This experience shook me up, you may be sure. But I was not satisfied with the exhibition. I wanted to try it out for myself with my students, and so we did this many, many times. In one case we regressed a girl into a past life as the daughter of a fur trader in French Canada. She had never studied French, but in hypnosis she spoke fluent and faultless French, and she also took on the characteristic body gestures of a French woman. She described a method of curing hides that has not been in use for a hundred years. Later we regressed her further back and got a detailed description of the life of the daughter of a feudal lord—with no mistakes.

On one occasion I accidentally became hypnotized myself when one of my students was trying to hypnotize some other people. Seeing that I had gone into trance, he regressed me to the past, and I suddenly found myself in a Hindu Temple, and was able to describe the way of life of the monks.

Soon we found that we could "progress" students into the near future, and we did this a number of times. In this case it was easy to check the results, for we had only to wait three or four days to compare what the subjects had experienced in trance with what actually happened. These experiments told us something about time and time travel.

About this time I met Mr. Loring Williams, whom we all call "Bill." He enrolled in one of my evening courses at the college. He already knew a great deal at that time about hypnosis. Knowing that I had many archaeological projects on foot, he suggested that we apply the principles of time and space travel under hypnosis to them. We got some interesting results. One case is especially interesting.

Some years before a woman had written to me from a western state, and sending me a clipping that told about a floor made of well-shaped bricks or stones, underlying glacial material on the western slopes of the Rocky Mountains in Colorado. This, if it could be proved, would be of the greatest interest for archaeology, for it would indicate that man had been building advanced types of buildings in America before the Ice Age, or perhaps 60,000 years ago, which, of course, according to the official views, would be an impossibility. That is just the reason why I wanted to prove it.

My students finally located the floor, and we got photographs of it. We started organizing an expedition to go out there. We also made use of hypnosis. Mr. Williams put one of the students (and later myself) in trance and sent us out there "astrally" to observe it. I saw the floor. Bill asked me to go back to the time when I could see it being built. I did so, and I told him that it was being built about 5,000 years ago. This was a surprise, and something of a disappointment to me, because I expected a much greater age.

It turned out that my vision in the trance was proved true. I had asked the United States Geological Survey to send an expert to the site of the floor to meet my party there and make a study of the geology of the deposits under and over the floor. When it turned out that we were unable to go (for financial reasons), the Geological party went anyway, and turned in an estimate of about 5,000 years for the age of the floor. The material on top of the floor was glacial, all right, but it had been washed out of a nearby glacial deposit and redeposited over the floor.

The payoff in this particular case was that even after we had established the existence of the floor, and proved that it was probably several thousand years older than the oldest presently known stone structure in the Western Hemisphere, not a single professional archaeologist was sufficiently interested to go to see it!

On another occasion, when I was working on ancient maps (which led to the publication of my book, *Maps of the Ancient Sea Kings*), Williams hypnotized a high-school student and sent him to the Topkapi Palace in Constantinople to look at the collection of ancient maps there. The student correctly described the appearance of the palace from the waterfront—the interior rooms and particularly the map room, with the ancient maps on parchment rolls, the type map the student had never seen! He then described a map that he said had actually been drawn in the time of Alexander the Great! However, I have not yet been able to get to the palace to confirm his finding.

I must mention one matter that may have geat importance for the future. The accuracy with which subjects under hypnosis describe the social conditions of the past times in which they apparently lived has inspired me with a dream of a far-reaching historical investigation. It is my hope that someday I shall have the resources to use a hundred hypnotists and 5,000 hypnotic subjects for a really thorough investigation of how people lived in past times. It seems that from hypnotic subjects we get precisely the sort of fascinating details of everyday life that are usually neglected in the history books.

I was flattered when Loring (Bill) Williams asked me to write the foreword for this book. In my opinion he is now the leader in this country, not only of those who are using hypnosis in the investigation of reincarnation, but also of those who are applying it to medical diagnosis, and even to therapy.

I confess I was startled when Williams first told me of his experiments in diagnosis. This possible use of hypnosis had not occurred to me. A great advantage of this kind of research was, however, that experiments could be immediately confirmed, by a doctor if necessary. On two or three occasions Williams ran medical check-ups on me. One such experiment was made while Williams and his hypnotic subject were in Hinsdale, New Hampshire, and I was in South Newport, about sixty miles away. At the conclusion of the experiment, Williams wrote me the following report, which was completely accurate.

Hinsdale, New Hampshire
March 9, 1967

Professor Charles Hapgood
New England College
Henniker, New Hampshire

Dear Charlie,

In our phone conversation, you asked for a complete physical which you have been given. Understand that I gave the subject no details of your condition whatsoever, so that all this is only what he saw.

This was a thorough physical. We started from the feet and went to the top of your head.

First off, probably of no consequence, you have weak arches. You have one vein bothering you in your right leg. The prostate gland is swollen. Stomach is good; heart and lungs, etc., are good.

Blood pressure is a little high. You should lose weight. There is really very little organically wrong with you, but you are very nervous. I cannot overemphasize the extent of this nervousness. Your nervous condition is affecting your eyes to some extent. You should have them checked. You are worrying about your stomach and your heart and this is aggravating your condition. You have nothing to worry about on this score; but if you continue to do so, you will develop an ulcer.

Doctors cannot do much to help you in this case. You will have to help yourself. You must completely relax. I say again: Completely *Relax* and continue to do so for some time. You probably know enough about self-hypnosis to relax yourself to some extent.

If you wish, when you get to your camp or before, I will get together with you and help induce this relaxation.

Once again, the important thing is not to worry and lose weight.

Yours,
Bill

When I say that this report was accurate, I did not realize its accuracy at the time. With some points of it I disagreed. There was no indication of a swollen prostate. I was not aware of any vein bothering me, and I did not believe I had weak arches. On the contrary, I had always prided myself on the fact that because they were so very high they could never fall. However, the right foot and leg were bothering me a great deal and my other leg was bothering some. I would have to get up at night and walk or soak the feet in hot water. I considered my trouble to be rheumatism and not worth mentioning. Consequently, I had not mentioned it to Bill. It was not until a year and a half later that I discovered that my high arches were the cause of the trouble, which was cured by buying arch supporters. A year after this hypnotic examination, doctors operated to remove the prostate gland. The eye trouble was indeed relieved by rest and relaxation. Only one thing remains the same: my weight.

There seems no doubt that the possibilities of hypnotic diagnosis are unlimited. Many conditions that cannot be diagnosed at all, or only through an operation, may be diagnosed in this way, saving time, money, pain, and possible medical errors. This book, therefore, must be considered the opening gun of a medical revolution. No doctor can be justified in disregarding the findings published here. No medical association should go on record as opposed to it until the fullest impartial investigation has been made.

Chapter One: SPONTANEOUS OUT-OF-BODY EXPERIENCES

One night Sara Norris arose sleepily from her bed and reluctantly left the hollow of warmth next to her husband. It was three A.M. Time to feed the baby.

She walked into the kitchen, turned up the gas flame beneath the old pan in which she warmed the baby's bottle. While Sara waited for the water to heat, she looked out over their moonlit farmyard and listened to the night noises.

She had felt exhausted when she went to bed that evening. She had carried the heavy load of her pregnancy through an exceptionally hot summer. The delivery had been long and difficult, but Sara had left her hospital bed to come back to harvest time on the farm, and she never had been able to get caught up on her sleep. There was cooking for extra help and the meals were often late and they could not afford to hire a woman to assist her with the housework. Then, while her husband slept, she had to get up during the night to see to the baby. What she would not give to be able to sleep one night through. Just one night's sleep without interruption.

The bottle was ready. She tested it on her arm, walked into the baby's room, slid the nipple between the baby's lips almost before he was able to cry. Sara did not want to awaken her husband or the two other children who slept in the next room. Nor did she wish a piercing scream to shatter the kind of blissful somnambulism in which she moved.

It was as she was returning to bed that Sara was startled to see her own sleeping form lying next to her husband. Hair in disarray, mouth slightly open, one forearm resting across her brow—the form was unmistakably that of her own body. But how could she be in two places at once?

There was a tingle of fear . . . a strange tugging sensation . . . then Sara jerked awake with a jolt.

A dream.

A bizarre dream.

But the baby had its bottle and lay contentedly working the rubber nipple. Had Sara's soul, her essential stuff, her basic essence separated itself from her sleeping body so that the bone-tired physical shell could rest undisturbed while her spiritual self saw to the baby?[1]

An inmate in prison decided to blunt the ragged edges of his loneliness by taking an afternoon nap.

"I had one wild trip," he writes. "You see, I am very much in love with this lady, and she with me. But we are apart for two reasons. One, I am here; two, she is married and lives in Idaho.

"But this one day I went to sleep and dreamed that I was there. I saw that she lived in an upstairs apartment, and I could see that it was raining very hard. It was so real that I kept trying to talk to her, but she just went about her business doing housework.

"Then I was outside and saw her girl coming home from school in the rain on her bike. I saw the girl fall off her bike and hurt herself. I tried to help the girl, but I could not. That is when I woke up.

"Later I got a letter from my lady written on the day I had my dream. She told me that her little girl fell off her bike and that she took her to the doctor. So I wrote back and asked her what was the weather like the day she fell. She wrote back and said it was raining, *plus* she wanted to know how I knew she lived in an upstairs apartment. I have never been to Idaho in my life."[2]

When Jewel M. Hooker of Clatskanie, Oregon, was seven years old, she died of pneumonia. Early in April, 1923, two doctors operated in her farm home in Missouri and removed a rib and part of a lung to remove the infection. They slipped a door off its hinges to serve as an operating table.

Jewell's father, Orvie Elliot, had died only three years before, and the child's mother prayed that she might not have her daughter taken from her as well. But Jewell heard one of the doctors say, "No use now; she is gone."

Then the girl found herself walking across a footbridge into a beautiful place which she thought must be Heaven. At the end of the footbridge stood her father with an angel. "Go back, Julie May," he said in a gentle voice, "your mother needs you."

Mrs. Hooker writes that she protested and said that she wanted to stay there with him in that beautiful place.

"Childlike, I turned to the angel and said, 'I want to see Jesus.' She smiled and said, 'Not this time. You have a lot to do yet and your mother is waiting.' My father urged, 'Go back now. You can come later. We all will be together later on.' "

The child seemed to walk back to the room in the farm home where the doctors stood over her mother. Mrs. Elliott was holding the physical body of Jewell in her arms and sobbing over and over again: "Thank you, God!" When she was older, Jewell learned that she had been dead for fifteen minutes.[3]

The three cases we have just cited appear to be sound examples of what parapsychologists term out-of-body experience (OBE), instances in which the spirit, the mind, the very essence of the man or woman has been apparently projected outside of the physical body to locations across the room or across the country or into another plane of existence and been able to return with conscious memories of the experience. Spontaneously, in such stress and pain situations as the moment of accident, sorrow, or death, certain individuals have seemingly transcended the boundaries of Time and Space. Others, during acute illness

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[1] Personal correspondence to Brad Steiger.

[2] Personal correspondence to Brad Steiger.

[3] Jewel M. Hooker, "My Proof of Survival," *Fate*, March, 1968.

and suffering, have testified to having travelled on other planes, perhaps in other dimensions, of reality. There exist the testimonies of thousands of witnesses who have claimed to have seen the spirit-like image of a friend or a relative appear before them while the living, physical, counterpart of the apparition was known to be residing thousands of miles away. Numerous individuals have claimed OBE during sleep and have maintained that they have witnessed activities during their strange "dreams" which have been later verified. Some even argue that they have received or conveyed messages of great personal importance during an out-of-body experience.

In my opinion, spontaneous out-of-body experiences seem to fit into one of eight general categories: 1) projection while the subject sleeps; 2) projection while the subject is undergoing surgery, childbirth, tooth extraction, etc.; 3) projection at the time of accident, during which the subject receives a terrible physical jolt and seems to have his spirit literally thrown from his physical body; 4) projection during intense physical pain; 5) projection during illness; 6) projection during pseudo-death wherein the subject "dies" for several moments and is subsequently revived and restored to life; 7) projection at the moment of death when the deceased subject appears to a living percipient with whom he has an emotional link; 8) conscious out-of-body projections in which the subject deliberately seeks to catapult his spirit from his body. The author would be curious to learn how many readers might have shared one or more of the following experiences which he shall list as examples under each of the categories of out-of-body mind travels.

MIND TRAVEL DURING SLEEP

When he was called into service on September 5, 1917, Milton C. Watson was like so many young doughboys of World War I. He had never before been away from home for more than a night or two and he was terribly homesick.

On April 13, 1918, his company boarded a train for

Camp Upton, New York, and prepared to sail to England. When he had been in Romsey, England, for thirteen days and still had not had any mail from home catch up with him, Watson remembers that his homesickness had reached a most painful level. It was just before his company was transferred to Southampton to sail for France that Milton Watson had the most peculiar dream of his life.

He dreamed that he left the tent in which he was quartered, went to Romsey, caught a train for Liverpool, then boarded a ship for New York. Step by step the strange dream traced the actual course which Watson would take if he were actually going home. He could see himself stowing away behind some large trunks in the hold of the ship. After the vessel docked in New York, he watched himself buy a train ticket at the Pennsylvania Station.

No one was there to meet him when he got off the train at the home depot, but he walked the quarter mile down the dirt road that took him directly to his parents' front gate. In his dream, he lifted the noisy latch, closed the gate, walked up on the front porch and opened the door. He looked around, saw that everything at home was just the way he had left it . . . then the sound of the bugle woke him up.

When he wrote to his sister to tell her of his strange dream, he received a most amazing reply: ". . . she said that my brother Perry and my nephew Charles Evans, sleeping in my old bedroom, both had hopped out of bed the night of my dream, rushed into the front room and told the family I was home. They said they had heard me open the gate and enter the house. The folks had a hard time convincing them I was not there."[4]

When Helen Louise Utter was growing up in Wilkes-Barre, Pennsylvania, a financial tragedy resulting from a bad investment in a mine affected many of the city's residents, including her own family. Her sister Ann, fourteen years her senior, moved out of Wilkes-Barre when her husband and his father decided to move to Idaho to start a hotel. Helen and her parents moved to Sayre, Pennsylvania, where she married Leon Utter; but after her father died and her mother left for France, Helen began to feel the separation from Ann and her seven nieces and nephews more acutely than ever before.

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[4] Milton C. Watson, "True Mystic Experiences," *Fate*, September, 1967.

Then on that night in September, 1913, when she was feeling particularly lonely, she had her most unusual dream. She found herself in a strange city, walking up an alley off a main street. She saw a large barn and an old car up on blocks. A beautiful pine tree stood halfway down a path to a house. On one side of the path she saw lovely gardens of flowers; on the other, lush vegetable gardens.

She entered the house through a large enclosed porch. Helen walked into the kitchen and was shocked when she recognized Ann's Crown Vista china from England. She was in Ann's house! In all of their correspondence, Ann had never described her home. Now Helen was getting a firsthand tour by means of a dream.

She carefully noted the floor plan of each room, taking delight when she would discover a familiar object, such as the tea wagon, one of grandmother's paintings, the Oriental sword and hammered brass pistols which had been the gift of a Chinese student whom Ann had taught in New York. She looked up the staircase and knew that Ann, her husband, and their seven children lay asleep in their bedrooms.

When Helen awakened, she told her dream to her husband, who convinced her that, though vivid, the experience could only have been a dream and nothing more.

A few years later, Helen had her first baby and when the child was but three months old, Leon became seriously ill. Physicians advised the Utters to move to a different climate, and Helen's sister insisted that they try Idaho. On May 30, 1916, they began the train trip to Sandpoint.

When they were at last met at the station by Ann and her family, they all piled laughing and talking into their new Buick and turned off into an alley which led to their home. As they turned, Helen said to her husband: " 'Look! Remember my dream?' There was the large barn. We turned and there sat the old Buick on its blocks, the pine tree, and gardens. . . ."

She turned to her sister and told her that she had "been there before." She went on: "I can tell you just how your house is planned and furnished, where the pictures hang. Is the table in the breakfast room set with the pink dishes from England?"

Helen Louise Utter states that her sister's house was precisely as she had seen it in her vivid "dream."[5]

On a hot summer night in 1919, Jane Barrett (*née* Babrowicz) was left alone in her house in Westford while her parents attended Aunt Lucy's funeral in Amsterdam, New York. A confident twelve-year-old, Jane shunned her parent's offer to provide her with a babysitter.

As she lay in her bed trying to summon sleep on that torrid night, Jane hung suspended "in that limbo between wakefulness and sleep." Then she seemed to feel herself rising toward the ceiling. Could she be dying?

She floated through the roof, out into the summer night, "propelled by some unknown force."

She saw a light in the distance toward which she seemed to be moving. When she reached it, she was surprised to find herself in a room that seemed somewhat familiar.

"Among the people in the room were my Uncle Harry, my grandmother, and others I did not know, all standing around quietly talking. Then I saw my own mother and father and I knew where I was—at Aunt Lucy's funeral."

When her parents returned, Jane told them what she had seen. She described the arrangement of the casket, the color of Aunt Lucy's dress, and the style in which the deceased woman's hair had been fashioned.

"Not without some alarm, my parents confided that I was correct. Everything had been just as I described it. In a dream I had attended Aunt Lucy's funeral."[6]

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[5] Helen Louise Utter, "True Mystic Experiences," *Fate*, December, 1967.

[6] Jane Barrett, "True Mystic Experiences," *Fate*, June, 1968.

MIND TRAVEL WHILE UNDER SURGERY

Carlotta Van Buren knew that she would have a difficult delivery. The doctors had debated whether or not they should take the child through Caeserean section, but they decided to wrestle with the breeched baby in the delivery room. Carlotta, however, would only be given a mild pain-killer. They could not anesthesize her, because she, the mother, would have to help.

"Then the worst happened," she writes. "My doctor was out of town when the labor pains began. He had planned to be back in time, but my baby wouldn't wait. And the pediatrician with whom he had discussed my case in the event that something should prevent his being there was in the midst of a difficult surgery and absolutely could not be disturbed. I am afraid the doctor summoned to assist me was not the best example of the devoted practitioner. He seemed hardly interested in the difficulty of my delivery or in alleviating any of my pain.

"When the dilation had neared completion, the birth agony was nearly driving me out of my mind. And maybe that was just what happened. I felt a strange whirling sensation, like I was a propeller on an airplane. I seemed to go faster and faster and then . . . pop! I was floating over the bed in the labor room looking down on my body and the nurse who sought to ease my pain.

"I was shocked to see how contorted my facial features were. At first I thought that I must have died, but then the body on the bed threshed wildly and let out a terrible cry of pain. I was baffled. That was me down on the bed writhing in what was obviously awful agony, but it was also me up near the ceiling watching the scene below and feeling absolutely no pain at all.

"I saw the nurse measure my dilation. 'You're ready, honey!' she said. 'Now where's that doctor?' She left the room and I followed her. I watched her find the doctor and I saw him scowl as if he hated to be interrupted in his conversation with one of the interns just to deliver my baby.

"Almost at once after viewing that distasteful scowl, I was back in the bed in the labor room, moaning with the terrible pain. I wished I could go back up near the ceiling again where there was no hurt.

"I did flip out of my body again during the delivery. I saw my face so pale and glistening with sweat . . . then the baby came and I saw that everything was all right. For the first time in what seemed like hours, I thought of my poor husband sitting in the waiting room. Just like that, I was hovering over him, watching him play a nervous game of solitaire.

"While I was watching him and wanting to tell him about the baby, I was conscious of a tugging, a pulling, and I seemed to be being dragged into some kind of tunnel with a light at the end. The next thing I knew, I had opened my eyes and a nurse was bending over me. 'Hey,' she smiled, 'where were you? Did you leave us for a while there?' I guess that I really had in a way that she couldn't imagine."[7]

In July, 1966, Mrs. Marian Walker of Plymouth, England, underwent two operations. As she was coming to the morning after her second visit to the operating room, she remembers lying in bed listening to her heart, "pounding like a dynamo."

Then she felt herself slipping away. She was no longer in bed but standing at the doorway to a vast gray hall. Seated in the middle of the hall was a darkened figure dressed in long, flowing silvery robes. At first she was frightened, but then Mrs. Walker felt that if she could reach the figure she would be safe.

But each time she tried to move forward she could feel something holding her back. She wanted to cry in despair because she desired so very much to reach the figure. Then she felt the presence of a friend, who had died a few years before, standing near her. As soon as she saw her friend, she felt warm and comforted.

"I looked back at the figure and no longer felt this great yearning to reach it. Now I could see it was a man, and that he was smiling. I turned away. My friend had gone. I felt myself floating back, warmly and quietly. Then I knew I was going to get better."

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[7] Personal correspondence to Brad Steiger.

A hospital spokesman stated that they had nearly lost Mrs. Walker because of the loss of blood and the strain on her system. Mrs. Walker herself feels that she now knows what death means. She is convinced that if she had reached the dark figure in the hall she would have been dead. When her spirit friend came along, however, she knew that she must return to her body.

"The strange thing is," Mrs. Walker said, "I wanted to stay there and not return. I know now that death is nothing to fear."[8]

MIND TRAVEL AT THE TIME OF ACCIDENT

Paul M. Vest tells of the time that he was swimming in the ocean and found to his awful fear that the current was too strong for him.

He became alarmed, shouted for help, but the wind was blowing against him and he was really too far out for his voice to carry to shore under the best of conditions. He fought with all his strength to best the powerful undertow, but then a large wave pounded him under the water.

In that instant he was suddenly no longer in his drowning body. "As swift as a flash my consciousness, or self, had withdrawn to a distance ten or twelve feet above and was looking down at my body floundering in the sea."

Vest's body had not entirely lost consciousness. It beat its arms spasmodically and kicked and fought for breath. The "I" consciousness remained above, serene, calm, almost disinterested in the fate of the physical body. The "I" consciousness "knew with absolute certainty that [it] was timeless, ageless and eternal. Thus it watched the drowning body dispassionately as you might watch an old coat being discarded. . . ."

With the same disinterest, the "I" consciousness observed swimmers rescuing the physical body and bringing it unconscious to shore. Only when the body began to respond to artificial respiration did the "I" begin to be drawn back to the physical shell by "an irresistible force." The essential self seemed almost reluctant to have to put on the cumbersome apparatus of a body once again.

"Since that day," Paul Vest writes, "I no longer think of my body as 'I' any more than I would think of one of my garments as 'I'."[9]

It was two o'clock in the morning of July 17, 1957, when Patricia Mann opened her eyes to glimpse a shadowy form that resembled her mother.

"Come, I need your help," the apparition said to her.

Her mother lived ten miles away from her, but Patricia was convinced that the form was truly hers. She picked up the telephone, dialed her mother's number. She could only get a busy signal. A call to the telephone company produced the information that the line was "out of order."

Patricia Mann knew somehow that she could not wait until morning. She dressed hurriedly, drove to her mother's house.

When she arrived, she found all the lights on, and she could hear the television set blaring full blast. She pounded on the door, called her mother's name, but received no response. At last she found an unlocked window, crawled through. She found her mother lying in a pool of blood, clutching the telephone receiver in her hand. Patricia called an ambulance.

After her mother's forehead had been stitched up in the hospital's emergency room, she told Patricia what had happened:

"She had fallen and from the gushing blood she knew she had sustained a deep cut. She was trying to phone me when she blacked out, but she remembered calling my name. She also knew that it had been about 2:00 A.M. when she fell."[10]

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[8] Kenneth Dorn, "Is There Life After Death?" *National Enquirer*, February 2, 1969.

[9] Paul M. Vest, "True Mystic Experiences," *Fate*, December, 1952.

[10] Patricia Mann, "True Mystic Experiences," *Fate*, February, 1967.

MIND TRAVEL DURING INTENSE PAIN

Mary W. told of a hospital stay during which time she suffered intense post-operative pain. Because of an aversion to drugs, she generally refused the nurses' offer of a "hypo," but then, one night, the agony became so great that she knew that she must have some surcease of pain. Just as she was reaching for the bulb that would flash the light and bring a nurse:

"... I had an odd sensation, like my feet, my legs, my body, were being rolled up like a giant toothpaste tube. Then my *real* self seemed to be all rolled up in a corner of my skull. There was a really intense spasm of pain, and then I seemed to shoot up into a corner of the room."

Mary W. thought that she had died. At first frightened, even angry at her sudden passing, she became suddenly tranquil as a "warm wave of peace seemed to wash over me."

She dispassionately observed her body on the bed beneath her. She was appalled at her appearance. A nurse came into the room, studied the form of Mary W., then began calling for orderlies, interns, and other nurses. They all set about working over her body, and Mary thought: "Oh, no, you don't! I don't want to return to my body. I like it fine up here in a corner of the room!"

She began to feel guilty, however, as she could somehow sense the communal anxiety experienced by the medical personnel who were so desperately working to bring her back to consciousness. One of them gave her an injection, and Mary began to be drawn back toward her body.

"It seemed as though there was an opening on the top of my skull. I rolled myself back up and aimed myself like a bullet for that hole. Everyone smiled when I opened my eyes, but I knew that I had only come back to pain."[11]

On Christmas morning, 1957, Mrs. Oleta A. Martin was

straightening up the house for her children, who had arrived with their families for a holiday dinner. Then, suddenly, a pain near her heart made breathing so difficult that she could not call for help. Her youngest daughter saw her agony, ran upstairs to awaken the late-sleeping family.

Her husband moved her to a sofa, and the entire family stood by, helplessly watching the woman in her excruciating pain. Someone went to call for a doctor.

Mrs. Martin's eyes closed and she thought she was dying. She seemed to be floating away and she lost all sensation of pain and all consciousness of her surroundings. When she stopped floating, she found herself at the edge of a wide chasm, "so dark beneath [her] that [she] could not see the bottom." She experienced great fear, then calm, when a bright, "spiritual" light appeared on the other side of the abyss. She could make out the general form of a being in the midst of the light, but the illumination was so brilliant that she could see no part of him from his shoulders up. To the entity's left stood a dozen or so other beings in long, white garments. They seemed to be telling Mrs. Martin not to be afraid, that she could cross the chasm without danger and that they would be waiting for her on the other side.

Mrs. Martin was eager to join them, but the awareness was heavy upon her that once she crossed that wide chasm she might never return. She thought of how greatly her daughter needed her.

"The pressure on my chest returned. I gasped for breath and again became conscious of the world around me. I opened my eyes to see my family's tears change to surprise as they saw that I smiled weakly."

Her assembled family cried "Mother!" and moved toward her as one, but the family doctor held them back with a warning that she had just had a close call and must not be excited. Mrs. Martin later improved her heart condition with rest, medication, and a change of diet, but she writes: "... when the time does come I shall be less afraid to die because of that memorable experience at the brink of death."[12]

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[11] Brad Steiger, *The Mind Travellers,* Chapter Four: "Leaving the Body During Intense Pain," pp. 32-33.

MIND TRAVEL DURING ILLNESS

When T.H.P. was twelve years old, he suffered a severe attack of bronchial asthma. Before his parents could summon a doctor, the lad felt himself slipping into unconsciousness.

"All at once I felt peaceful and completely relaxed. The *real* part of me just seemed to float above that poor wheezing body on the bed, and it didn't seem to bother me at all that the physical me couldn't breathe. I have never experienced such a wonderful sense of freedom.

"I can vividly remember seeing the doctor come puffing into my room. 'Oh, no,' the real me thought, 'now he will make me breathe again and I'll have to go back to that clumsy, imperfect body.'

"The doctor shot a powerful jolt of adrenalin into my lifeless body, but I tried my best to resist being pulled back into that lump of clay that was so susceptible to disease and physical ailments. Then I saw Mom and Dad and they were both crying. I didn't want to hurt them, so I stopped struggling and let myself be sucked back into my body.

"I opened my eyes, took a deep breath, and was at once conscious of terrible pain in my chest and back. I value my life here on this physical plane, but I know that to die is to enter a free, spiritual state, and I do not fear death."[13]

When fifty-three-year-old Mrs. Muriel Jay was a girl of ten, she lay seriously ill with diphtheria. She was so ill that, she learned later, her parents and her physician had resigned themselves to her imminent death.

One night she was lying in her bed looking at the ceiling when she suddenly found herself floating up through the

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[12] Oleta A. Martin, "My Proof of Survival," *Fate*, June, 1969.

[13] Personal correspondence to the author.

darkness until she "saw some light and ... a beautiful garden."

In the garden filled with lovely flowers, she could hear soft music and laughter and she was suddenly watching dozens of happy, shouting children at play. When little Muriel tried to join in their play and be seated with them at a drawing table, two gentle women appeared on either side of her. "We are not ready for you yet," one of them said to her.

The two women led Muriel back the way she had come and then the girl felt herself "falling through darkness ... down and down."

"I know it was not a dream," Mrs. Jay says today. I know that I stepped over the threshold of life and death and that I saw what the after life holds for us."[14]

Colleen Pechinski was surprised and shaken when her father, Mel Lightner, suffered a stroke in February, 1966. He was taken to the hospital, but the doctor offered little hope for his recovery. Mr. Lightner was, after all, seventy-eight years old.

Mrs. Pechinski knew that any arrangements which would have to be made in the event of her father's death would fall on her shoulders. She was also cognizant of her father's wishes that upon his death both his body and the body of his wife, who had died eleven years earlier, be returned to their home town of Barron, Wisconsin. The fulfillment of such a last request would be expensive, and since Mr. Lightner had had no insurance, the older children were against such a move.

One night after she had visited her father in the hospital, Mrs. Pechinski awakened at three in the morning to see a man standing at her bedroom door. She jumped out of bed, followed him to the kitchen. He seemed to disappear, and she dismissed it all as a nightmare.

The man also appeared on the next night, and Mrs. Pechinski knew that she was not dreaming because she had been wide awake when the apparition appeared for another fleeting moment.

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[14] Kenneth Dorn, "Is There Life After Death?" *National Enquirer*, January 26, 1969.

When the apparition appeared on the third night, Mrs. Pechinski was shocked to see it take the form of her father "... clad in his hospital gown, thin and pale" with a searching, restless look on his face.

The next morning she summoned her brothers and sisters and told them of her nocturnal visitations. She argued that such a manifestation was their father's way of emphasizing his desire that his request to be buried in Barron be respected. When Mr. Lightner died on March 17th, he was interred beside his wife in the Wisconsin town he loved so well.[15]

MIND TRAVEL DURING PSEUDO-DEATH

Dr. Robert Crookall, author of such classic works on out-of-body experience as *The Study and Practice of Astral Projection*, reports a case first published in the *Moscow Journal* in 1916. The subject of the OBE was a Russian who had rejected any idea of survival.

The subject remembered feeling dizzy during a stay in a hospital. He called for a doctor, then, strangely, becoming aware of a "certain state of division" within himself. He was conscious of himself, yet, at the same time, he had a feeling of indifference toward himself. It even seemed as if he had lost the capacity for feeling physical sensations.

"It seemed as if two beings were manifesting in me: one, and the main part of me, concealed somewhere deep within; the other, my body, external and less significant."

He felt the "main part" of himself being drawn somewhere with irresistible force. He felt as if he were being pulled back to an earth that was reclaiming that which it had allowed him to use for a brief period of time. At the same time, he was filled with the conviction that his essential self would not disappear.

The entire medical staff seemed to be crowded about his bed. The "main part" of himself moved forward and saw his physical husk lying there on the bed. He tried to grasp the hand of his body, but his spirit hand went through it.

"Struck by this strange phenomenon, I wanted someone to help me understand what was happening." He called to the doctor, but the air did not seem to transmit the sound waves of his voice. He tried in every way which he could conceive to make his presence known, but none of the medical staff seemed aware of his real self.

Had he died? He found this inconceivable, for death meant the cessation of life, and he had not lost consciousness for even one moment. He was as aware of himself as ever. He could see, hear, move, touch, think. Even when the doctor declared, "It is all over," the perplexed Russian refused to accept the idea of his death.

A nurse turned to an icon and asked peace on his soul. The words had scarcely been uttered when two angels appeared at his side. "[They] picked me up by the arms, . . . carried me right through the wall into the street. We began to ascend quickly."

He noticed certain remarkable features of life in the spirit body. Although it was dark, he saw everything clearly. And he was able to perceive a much greater expanse than he would have had with his ordinary vision.

On the ascent, they were suddenly surrounded by "a throng of hideous beings, evil spirits" which tried to snatch him away from the angels. In what must have been a remarkable experience for the Russian, he found himself praying for deliverance. To the nonbeliever's astonishment there suddenly appeared a "white mist which concealed the ugly spirits."

Their ascent upward was halted when an intense light appeared before them and a voice thundered: "Not ready!" At once, the angels began to descend with him.

"I did not understand the real sense of the words ... but soon the outlines of a city became visible . . . I saw the hospital ... I was carried into a room completely unknown to me. In this room there stood a row of tables and on one of them, covered over, I saw my dead body. My guardian angel pointed to my body and said, 'Enter.' "

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[15] Colleen Pechinski, "True Mystic Experiences," *Fate*, July, 1967.

The Russian felt at first as though something were pressing close about him. There was a sensation of unpleasant cold. A sensation of ever increasing tightness continued, and just before he lost consciousness, he felt very sad, "as though [he] had lost something."

When he next became aware of his surroundings, he was in the hospital ward. The head physician sat at his bedside, astounded by the medical miracle which the staff had just witnessed.

"They failed to understand . . . but there is no doubt in the veracity of that which I have written—my soul temporarily left my body and thereafter returned to it."[16]

Registered nurse Mrs. Helen C. was assisting a doctor in the pediatrics section of a county hospital when a seven-year-old girl developed serious complications after a relatively minor operation. The girl lapsed into a comatose state and failed to respond to stimulants. The doctor shook his head sadly and it appeared that the child would die.

Just as a new day was dawning, however, the girl's eyes flickered open and she called feebly for water. As a relieved nurse and a joyful mother moved to the bedside, the girl told of being in a garden filled with boys and girls.

"It was nice and sunny," the girl informed them, "and all the flowers and bushes were so pretty. The other boys and girls stay there all the time, but Alice said that I would have to go back."

As the child chattered on, Nurse C. was suddenly struck by certain words and phrases and wanted to know more about Alice. "She wore pigtails with yellow ribbons and her hair was black," the girl told her. "And she said to tell you to give your mother a kiss from her and to let you know your daddy was all right."

Nurse C. was stunned. She had had a sister named Alice who had died of influenza when she had been but seven years old. Alice had often tied her black pigtails with

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[16] Robert Crookall, "A Russian Report: Journey into Death," *Fate*, June, 1963.

yellow ribbons. Nurse C.'s father had passed away just three months before this experience.[17]

MIND PROJECTIONS AND APPARITIONS AT THE MOMENT OF DEATH

When Larry Exline finally got a two-week vacation with pay in August, 1954, his wife Juliette was overjoyed. Larry had been working so hard without relaxation, and this vacation would give him an opportunity to go fishing in Nevada with a friend.

On the evening of the fourth day of her husband's absence, August 29th, Mrs. Exline awakened in a cold sweat. She was certain that she heard Larry's voice calling her. The voice was faint, as if it were coming from a great distance away, as if it were in pain and suffering, but it was Larry's voice.

Mrs. Exline fought back the fingers of icy terror, slid out of bed, turned on a night light, and stepped into the hallway. At its far end she saw her husband: "He was clutching at the wall, trying to stand up, and his clothes were drenched with blood."

She screamed, rushed toward him. "Don't touch me," he warned her with a sob. "I must return."

She begged him to explain: where must he return and why? She told him to wait, that she would call a doctor.

At that instant, the telephone rang. It was a sheriff from Ely, Nevada, calling to inform Mrs. Exline that her husband had been killed instantly in an automobile accident.

" 'Oh, no,' I said. 'My husband's here!' I hurried back into the hall—but Larry wasn't there. He indeed had 'gone back.' "[18]

Mrs. Margaret Sargent, a certified nurse, was caring for a young woman at Augusta, Georgia, when, about eleven one evening, the patient took a dramatic turn for the worse. The physician did not wish to waken the patient's mother, for fear of adding to her emotional stress.

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[17] Brad Steiger, "Encounters with Spirits of the Dead," *The Mind Travellers*. Award-Tandem. Chapter XII.

[18] Juliette L. Exline, "My Proof of Survival," *Fate*, July, 1969.

"We knew, however, that the patient ardently desired the presence of her mother," Mrs. Sargent later recalled, "but since she had become unconscious, we did not think it necessary to satisfy that desire."

The doctor and nurse recognized the final symptoms setting in, and they stood solemly by the bedside anticipating the moment of death. Mrs. Sargent was sitting at the foot of the bed when she glanced up to perceive ". . . a white form advancing, a robed form, although I could not see the face, because it was turned in the opposite direction. The form remained for a moment by the inert physical body, then passed swiftly past the doctor and glided toward me, but always turning its face in the opposite direction."

Just before the apparition passed through the wall to the room in which the patient's mother lay sleeping, it paused to strike the doctor a smart blow on the shoulder. Startled, the physician turned around, saw nothing, remarked perplexedly to his nurse: "Something hit me on the shoulder!"

Mrs. Sargent managed to overcome her stupefaction and tell him that the woman who had just passed him was the one responsible for the blow. "What woman?" the doctor asked. "There is no woman in this room but that poor dying young lady on the bed. But someone struck me. What does this mean?"

Before either of them could speculate further, the patient began to mumble in a feeble voice. To their complete astonishment, the woman had regained her senses. She remained conscious for another twenty-four hours before she died with her head resting on the arm of her mother.[19]

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[19] Sylvan Muldoon and Hereward Carrington, *The Phenomena of Astral Projection.* (London: Rider and Company, 1951).

In the summer of 1913, Stella Rife (*née* Libby) was separated from her cousin and friend Bernice Moore. Bernice was Stella's "double cousin." Bernice's father was Stella's mother's brother, and her mother was Stella's father's sister. The two girls had been fast companions and confidantes until the Libbys moved to Jackson, Michigan.

Three years later, on the evening of December 19, 1916, Stella and a girl friend were home alone getting ready for an evening out with some friends. Stella was leaving her room and descending the brightly illuminated stairway when she suddenly froze: "Standing in the bright illumination stood my cousin Bernice. She looked terrified. I saw her clearly, yet I knew she could not be there."

Stella ran hurriedly down the stairs, brushing past the apparition and out the front door. She did not stop until she was a block away from the house. Her girl friend at last caught up with her and Stella tried her best to salvage her dignity.

When they met their friends, one of the girls, who worked for the telephone company, appeared to be troubled, and she asked Stella if they were aware that their phone was out of order. Lansing, Michigan, had been trying to call them, and when the message could not get through, the operator said that she would deliver the message personally since she would be seeing Stella soon.

"The message was that Bernice Moore had died suddenly that evening."[20]

CONSCIOUS MIND PROJECTIONS

One night a friend called at the home of the remarkable British psychic John Pendragon, and the two men began to reminisce about their school days.

"I wonder what became of Old Franklin?" Pendragon's friend wondered. "He wanted so very much to become an actor."

Pendragon allowed that he was also curious as to the fate of their friend. He wrote Franklin's name on a note pad, placed his finger upon the name. There were a few seconds of blurred motion before Pendragon found himself on the top deck of a bus. Seated in front of him was a man of his own age, whom he recognized as "Old Franklin." Franklin's ginger hair was almost gray, but Pendragon knew that the man was his old school chum. Furthermore, he was terribly upset to see that Franklin was enveloped in gloom.

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[20] Stella Rife, "My Proof of Survival," *Fate,* February, 1968.

Pendragon wondered precisely where he was, and by effort of will, he "floated" out of the bus. He could not recognize any of the street names, but he had the distinct impression that he was in a suburb of Birmingham. He willed himself back into the bus again, and presently Franklin got off, and he followed.

Franklin entered an empty theater. All was dreary. Franklin felt miserable. Some important project had failed. He went into an office and began to pack some items in a case, quite oblivious to Pendragon's etheric presence.

Franklin snapped the case closed, left the theater, boarded another bus. It was quite obvious to Pendragon that something very big had "gone bust" for Old Franklin.

Pendragon willed himself back to his room and his waiting friend. After the psychic felt himself "returned," he told his friend what he had seen. They both hoped that "Old Franklin" would come out of his doldrums and achieve the success that he had so long been seeking.[21]

W.E. Butler, author of *The Magician, His Training and Work*, tells of a conscious out-of-body projection in which his occult teacher guided him through an astral trip.

"... When I again became aware of things, I found myself standing by the side of the couch, looking down on someone who lay there where a short time ago I knew I had been lying."

Then a "mighty wind" seemed to catch Butler up and whirl him away. He caught glimpses of landscapes of

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[21] Pendragon, John. Steiger, Brad. *Pendragon.* (New York: Award Books, 1968).

mountains and lakes until he found himself in a place of perfect peace. He wished that he might stay in the tranquil sanctuary forever. He ignored the voice that insisted he return.

At last he became aware of a powerful pulling and he began to descend from that etheric Eden. Then, "with an agonizing wrench" he was back in his physical body.[22]

Lynda Houston became fascinated by the literature of astral travel and by the books which purport to teach techniques of temporarily shedding one's mortal clay. On the evening of July 7, 1965, she went to bed early and resolved to put her study into action. She selected the house of a nearby neighbor and began to concentrate on appearing seated on the couch in their living room.

Lynda did seem to manage the projection, but she had difficulty maintaining control. She could not find her neighbors in their living room, so she began to climb the stairs. But the areas around her were becoming darker, and she knew that she was losing control of her "astral body." She felt as if something were holding her back, ". . . as happens in dreams when one tries to run but remains rooted in one spot, feeling terribly threatened."

That was when she saw the tall, emaciated man approaching her. "I saw him not in the colors of life but in shades of brown. He seemed to have bushy eyebrows and hair and the skin over his prominent cheekbones was deeply wrinkled." She was able to get a clear look at his short angular chin that tilted up toward his nose, and his mouth that "was heavily drawn down at the corners."

As the man came to the top of the stairs, he seemed to grow even taller, and at the same time, Lynda seemed to grow weaker and smaller. Then he stood over her, "his hands on his hips, looking down in disgust." As the man glared at her, Lynda knew that she must somehow manage to get up and return to her home and to her body. But still she could not seem to control her spirit self.

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[22] W. E. Butler, "The Flying Soul," *New Dimensions.* Dec./Jan., 1963/64.

There were a few moments of terrible, desperate panic before she arose from her bed, safe at last from the glaring man.

The next morning Lynda's neighbor came to tell her about a frightening experience which she had had the preceding night. She and her husband had been in their upstairs bedroom. Her husband had been sleeping when she arose to shut off the television set. Before she could return to her bed, she had been overcome by a terrible fear. She knew that something was out in the hall, but she had been afraid to move from the bedroom.

When they compared approximate times, the two women determined that Lynda's projection had occurred at the same time that the neighbor had been so suffused with fear. Later, when Lynda told the woman's husband the entire story, including the encounter with the glaring man, he asked if she had ever known Mr. Spiby, who had built the house in which they lived. Lynda replied that she had not.

Her neighbor rummaged around in some old boxes of photographs, produced a snapshot of Mr. Spiby. "Until I saw that photograph," Lynda Houston writes, "I was ready to shrug off as coincidence what had happened to my neighbor and me. But the photograph was a likeness I knew I wouldn't soon forget. I had seen Mr. Spiby before—in his own house while on my mental 'journey.' . . ."

While in the process of a conscious mental projection, Lynda Houston had seemingly encountered the spirit of a man who had been dead for twenty-three years![23]

The projections of the essential self which have been presented in this chapter serve as an introduction to the phenomenon of out-of-body experience. In those situations in which the mind was sent whirling and spinning out of the physical shell because of accident, illness, or storm and stress, something very natural must be taking place—natural in the sense that one day a final projection will be made, the physical husk will dry and decay, and the real

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[23] Lynda Houston, "True Mystic Experiences," *Fate*, May, 1967.

self, the real consciousness, will continue to exist on another plane of reality. The fact that the mind has left the body before death should only serve to demonstrate that there is a nonphysical capacity of man which cannot be made subject to the limitations which form a boundary around physical man.

Psychical researcher Frederic W. H. Myers termed out-of-body experiences the most extraordinary achievement of the human will. "What can lie further outside any known capacity than the power to cause a semblance of oneself to appear at a distance?" Myers wondered. "What can be more a central action—more manifestly the outcome of whatsoever is deepest and most unitary in man's whole being? Of all vital phenomena, I say, this is the most significant; this self-projection is the one definite act which it seems as though a man might perform equally well before and after bodily death."

Dr. Hornel Hart's research led him to contend that the brain was but an instrument by which consciousness expresses itself, rather than a generator which produces consciousness. Dr. Hart felt that the evidence strongly supports the testimonies of those who feel that the "essential core" of personal consciousness might observe and act at long distances away from the brain.

Dr. Eugene E. Bernard told Thomas Leach of the *Chicago American Magazine* that on the basis of his study to date he would estimate that one out of every one hundred persons has experienced out-of-body projection. "It [OBE] doesn't seem to be confined to any one sex, age range, or economic scale," the psychologist said.

In an interview with the Associated Press, Dr. Bernard was quoted as stating that he had uncovered one case wherein an individual had an OBE while seated at his desk. The subject's mind had been projected to a city that the subject himself had never visited. At the termination of the experience, the subject was able to describe in detail a street, an office building, and the persons whom he had seen working within the building. Dr. Bernard claimed to have personally investigated and to have found the street, the building, and the people described.

Dr. Bernard said that his research indicated that OBE occurred most often "... during time of stress; during natural childbirth; during minor surgery; and at times of extreme fear." The psychologist expressed his opinion that it was improbable that so many people who were apparently psychologically healthy were having hallucinations. "There is still much we do not know about the mind and its abilities. I don't know how long it will take, but I believe the astral projection theory can be proved and controlled."

Dr. Bernard and other researchers have encountered "old pros" at astral projections, those strangely gifted individuals who seem to be able to have out-of-body experiences almost at will. However, these same unusual people often warn of the dangers inherent in conscious astral projections: they advise the neophyte mind traveler not to advance too quickly and explore too many avenues to other dimensions before he has gained a certain amount of experience, knowledge, and practical wisdom.

In his classic work, *Astral Projection: A Record of Out-of-the-Body Experiences,* Oliver Fox is explicit about the possible risks involved in conscious mind projections. He emphasizes that those with weak hearts and nervous conditions must never attempt deliberate OBE. In addition,, Fox itemized the following as possible dangers:

1) Heart failure, or insanity, arising from shock.

2) Premature burial.

3) Temporary derangement caused by the noncoincidence of the etheric body with the physical body after the experiment. . . .

4) Cerebral hemorrhage.

5) Severance of the cord (Fox here refers to the "silver cord" which many of those reporting OBE describe linking their spirit selves with their physical bodies), which means death.

6) Repercussion effects upon the physical vehicle caused by injuries to the astral. . . .

7) Obsession.

This is indeed a formidable list truly designed to drive away the timid and to caution the judicious. Fox admits that it is his personal contention that experiments in conscious, deliberate mind travel are no more dangerous than driving an automobile, and he is convinced that "unseen intelligences" stand ever ready to guide the clumsy efforts of those neophyte experimenters who seek the divine truth.

"The greatest danger lies in spirit possession," a medium once warned the author, as we chatted about astral projection. "There are spirits who remain earthbound and who are still desirous of inhabiting a physical body. Some of these wretched souls feel that they have left too many tasks undone and they desire another fleshly body and another opportunity to complete their labors on the earth plane.

"And there are always evil entities which one must truly be on guard against during the projection experience. These creatures of darkness are always seeking a passive, living body to invade and inhabit. That is why a medium always conducts a seance in an attitude of prayerfulness and may request the singing of hymns or the reading of scripture. Before a medium goes into trance, he will ask God for protection and alert his spirit guide to guard him against these malignant influences."

Whether or not one will accept the reality of spirit possession, it does seem that there may be certain inherent dangers in deliberately attempting conscious out-of-body experience.

Loring G. Williams is convinced that the safest, most efficacious manner of liberating the essential stuff of the psyche and sending it soaring freely through time and space, is through hypnosis.

Chapter Two: MIND TRAVELING WITH HYPNOSIS

Loring G. Williams is not a psychic. Thirty years of interest and research in the realm of paranormal phenomena has brought him a few personal experiences that many people might consider a bit unusual, but generally, when it comes to seeing ghosts, gaining clairvoyant impressions, or peeking into the future, Williams readily admits that he is a "dud."

Early in life, however, Bill Williams became convinced that man is endowed with what the book-jacket blurb writers and those who are enamored of catch phrases refer to as a "sixth sense." What Williams means is that some people—and probably everybody—have been gifted with certain abilities which, because not everyone talks about them and some go so far as to say such talents do not even exist, must be considered as paranormal. Basically, Bill argues—as do I—that there exists a nonphysical capacity within man, that man is more than chemical reactions, glandular responses, and conditioned reflexes.

After thirty years of study and research, a reflective, thinking man cannot avoid coming up with some theories of his own concerning these unusual abilities—this "sixth sense" that prophets, pseudo-priests, politicians, and public relations men are so fond of crediting to themselves whenever they hit upon some idea that did not seem to come to them from their own memories or thinking mechanisms. Williams has decided that his research has been based on three principles:

One: Psychic ability is inherent within all people. Although it may once have been as utilitarian as sight, smell, taste, touch, and hearing, "psi" ability has been

blunted and in most people, perhaps, it has become dormant because of the demands of contemporary civilization upon the physical senses.

Two: The subconscious mind is the governor of psychic ability within each individual.

Three: Each person's subconscious mind is linked to, and may be attuned with, a Universal Mind. This Universal Mind knows no boundaries of Time or of Space and is in harmony with all of the knowledge in the universe.

Throughout this century, and especially during the last forty years, there would seem to have been enough card-guessing, dice-throwing, billet-reading experimentation and documentation of "psi" phenomena to convince any open-minded, thinking person and even the skeptical, narrow-minded people if they ever took the trouble to examine the evidence—that such things as telepathy, clairvoyance, precognition, and psychokinesis do exist. Williams feels that it is not enough merely to conduct experiments with the sole objective of proving that something exists. One may know that the telephone exists, he points out, but if one does not know how to dial the instrument, it does him little good.

And Yankee pragmatist Williams ponders: "What good is there in psychic abilities if they cannot be directed at will? Most people who have had spontaneous 'psi' experiences—such as telepathic transfer, a glimpse of the future, or out-of-body experience—have had them only once or twice in a lifetime. These most likely occurred at completely unexpected times, and the percipients, the subjects, had absolutely no control over the situation. Such experiences as spontaneous OBE are interesting, but, in most cases, what value are they?

"I feel that man is not given such powers unless they are intended to be used in a regular, productive, rewarding manner."

Williams' first goal in his research was to find a method by which he might contact and direct "psi" abilities at will. If his basic premises were correct, it would first be necessary to unlock the subconscious mind. The best key available, in his estimation, was hypnosis.

Drugs might have been used, but Williams was of the opinion that they could well produce undesirable side effects and unpleasant after effects. Another red check on the minus side for drugs was the fact that they require time for induction and retraction.

Hypnosis, on the other hand, can be instantaneous. There are no side effects, and when induced by a responsible agent, hypnosis leaves no after effects. As a bonus, the subject invariably feels better after hypnosis than he did before the induction of trance.

As Bill Williams conducted his preliminary experiments with hypnosis and "psi" phenomena, he was soon to learn that the tree of psychic knowledge is one of many branches. Try as he might to limit himself to the study of one phenomenon, the interrelationship of these wonderful powers of mind became increasingly obvious. Such interrelationships continually presented new challenges, which forced his attention to other branches of the ever-spreading tree.

"So it was," Williams remembers, "that my first experiments in hypnotic regression and cases suggestive of reincarnation thrust me into contact with such phenomena as ghosts, spirit possession, the viewing of past and future events, and astral projection, mind travel."

Controlled out-of-body projections seemed to offer both an intriguing and rewarding area for intensive study and experimentation. Astral travel, a term we borrow from the Theosophists, suggests the movement of one's astral body, his essential self, through space and time to a specific place. Although there are numerous cases on record in which the astral traveler has become visible to those startled individuals being visited, Williams' experiments with controlled out-of-body experience have thus far produced no such shadowy or vaporous apparitions. Williams has yet to receive a report of an unsuspecting host being the least bit conscious of the fact that he was having most unusual "company." Williams prefers to term his hypnotically controlled projections "mind travel," because he feels that there is a distinction between the results of his experiments and the phenomena of self-controlled, or spontaneous, astral projection.

Like so many of his discoveries, Williams' first experience with mind travel came about in a most unexpected manner. He had taken a young neighbor, George Field, to Jefferson, North Carolina, to investigate what appeared to be a previous incarnation as a Civil War victim (see *Other Lives* by Brad Steiger and Loring G. Williams, Hawthorn Books, Award-Tandem Books, 1969). Williams' friend Professor Charles Hapgood was planning an archaeological expedition to Kentucky at about the same time. The hypnotist had agreed to telephone Professor Hapgood at a Kentucky number upon completion of their research in Jefferson so that Williams' psychic safari might make arrangements to join and to assist the Professor in his archaeological diggings.

When they had acquired all the substantiation they felt might exist to prove the incarnation of Jonathan Powell-George Field in Jefferson, Williams tried calling the number in Kentucky at which Professor Hapgood had said that he might be reached. The party who answered the telephone, however, told Williams that he did not know when to expect the Professor.

Bill, George Field, and Jack Williams were faced with the dilemma of whether or not they should wait there in Jefferson and continue repeated telephone calls to Kentucky, or drive directly to Kentucky and hope to meet Hapgood there. Then, too, there was the possibility that something had altered Hapgood's plans, forcing him to remain in New Hampshire. Only one thing was certain, and that was the fact that Professor Hapgood had no way of contacting them, since they were camping.

"Then I received an inspiration," Williams recalls. "Why not try to send George, under hypnosis, through space to find Charles. I knew that he had a sister in New York City. At my command, I instructed George that he would be in the apartment of Charlie's sister.

When the suggestion had been made, Williams asked George what he saw.

The teenager described an apartment.

Did he see Charles?

No, George said, he was not to be seen.

Williams told him to leave the apartment in New York City and to drift through space to Charles' home in Richmond, New Hampshire. George described Professor Hapgood's home perfectly, even though he had never been there.

Williams asked George if there was anyone there. "Yes," he answered, "Charles is here, reading a book."

The next day, on the strength of George's mind travel experience, Williams and the two young men began the journey back to Hinsdale, New Hampshire.

Upon their arrival in Hinsdale, Williams called Professor Hapgood's home. The Professor answered the telephone at once and explained that last minute events had forced the cancellation of his plans to carry out the expedition to Kentucky. He said that he had been in his home all the time, making the best of his change of plans by attempting to catch up on his reading.

And so by chance and a bit of inspiration born of desperation and confusion, Loring G. Williams had conducted what appeared to be a successful first experiment in mind travel. Although the single projection in itself was far from presenting any conclusive evidence that would make an orthodox scientist desert his microscope and test tubes in favor of a study of hypnotic mind projection, the experiment had seemed to produce accurate information and it served to spark Williams' curiosity and to provoke him into an intensive exploration of this strange phenomenon of mind.

Perhaps the next milestone in Williams' mind travel experiments is marked with the shards of a shattered mirror.

A dear personal friend of ours, whom we shall call Rita Schmidt, had volunteered to cooperate with Williams in some experiments in hypnotic regression. Although Rita was able to go back in time to her days as a primary schoolgirl and, it appeared, even to the birth experience, she could not seem to form any clear articulation of those impressions which may be memories of a past life. Oh, there was a briefly observed scene of being a young girl walking along a dark country road and being frightened of a horse and wagon approaching her, but that could have been nearly anything from a snatch of a story told by a grandmother to a bit of hypnotically provoked fantasy.

Then Bill said: "Let's try Rita on some mind travel." He pointed at her, told her to fall into a deep sleep.

We decided that Rita should "travel" to the home of our editor and look in on him. Bill gave her the man's home address (a home which neither of us had ever been in) and directed her to soar through space ". . . over Iowa, Indiana, Ohio. . . . Look down at the fields, the lights of cities. And now you're approaching New York City. Have you ever been there before?" Rita shook her head no. "Look below you. There's Times Square . . . the Empire State Building . . . Now go to his address (Bill repeated it slowly, firmly.) Do you have it?"

"I—I think so," Rita said, her brow furrowing as if in deep concentration.

"Can you see our friend?"

"I see a man," Rita told us.

"Describe him, please."

Her description of our editor was, in our estimation, exceedingly exact: but could she have picked up this information via mental telepathy? Bill then asked Rita to see our editor in "X-ray" form.

"Now you can see through him, Rita," Bill instructed her. "You can see if he has any injuries or diseases, any old scars or wounds."

At this point, Rita described some old injuries and gave her analysis of his present-day health conditions. To my amazement, but not to Williams', who had had a great deal of experience with hynotically directed mind travel, our editor verified Rita's complete examination of both past and present health states in a long distance telephone call which I made to him the next morning. Although I had worked closely with this man for some time, we had never discussed matters of personal health. Because I live in the Midwest and my trips to New York City are rather infrequent, we had always made use of our time together to discuss book projects, not to swap symptoms and discuss old operations.

The real snapper of this particular experiment came when my editor told me of his mirror. The lovely antique looking glass had shattered at the precise time that we had been "looking in" on him via mind travel.

Now there is an entire system of occult practice and lore about mirrors. Whether there is the smallest germ of truth to the eerie tales which I have read and heard about occultists using mirrors to work their esoteric rites I do not know. I can only offer the rather unfortunate evidence of a highly valued antique mirror which shattered at the time during which we were apparently sending a young woman to flit about in the ether in my editor's home. Williams and I must be grateful for the fact that our editor is a man who cherishes knowledge and encourages experimentation, regardless of how *outré* it may appear to those with orthodox minds, or we may have been held responsible for a very expensive bill of replacement.

Later that same evening, we sent Rita traveling to Niagara Falls to look in on some friends. She described the falls by night in such lavish detail that the impression remained deeply etched in her consciousness after she had been awakened from trance. Her word-pictures were so colorful that the Schmidts decided to visit Niagara Falls and the East for their vacation that year, and they postponed the trip that they had been planning to make to Yellowstone National Park.

Mind travel did not work for Rita's husband Rich, however. Rich, who at first expressed a fear of hypnotic trance, became so intrigued by his wife's experience that he almost demanded that he be hypnotized. But nothing happened for Rich. His psyche simply would not budge from his body. He definitely was not fighting William's will. He may have been trying too hard, that is true, but this was a situation which I have since witnessed on several occasions.

It seems that not everyone can be easily hypnotized. At least not in one session. Williams maintains, and I think most hypnotists agree with him, that anyone, with the

exception of the very young and the insane, both of whom would have attention spans which would be too short, can succumb to the state of hypnosis. If not in one session or two or three, then eventually after a definite program of hypnosis has been established as part of their daily or weekly regimen.

Had I actually witnessed a soul, a mind, taking leave of its physical shell to burst free of the physical limitations of flesh, and, astoundingly, space?

In the literature of spontaneous out-of-body experience, we read that those who report such experiences say that they have only to think of a friend or a geographical location and they are there almost at once. A blur of motion, maybe a whirring or buzzing sound, and they are there. Presto. Like magic. In the twinkling of an eye. Is the same kind of phenomenon possible when a hypnotist has control of an entranced subject and commands that subject to traverse hundreds, even thousands, of miles within seconds or the count of one-two-three?

As early as 1849, Augustus De Morgan, the famous mathematician, had conducted experiments with hypnosis and what he termed "traveling clairvoyance." He records one experience in which he was out of the house and his wife had remained at home to treat a young epileptic girl with hypnotherapy. On what seems to have been a whim, Mrs. De Morgan decided to attempt to "send" the entranced girl after her husband.

"Oh, she'll never find that address," the girl's mother had said when she heard Mrs. De Morgan give the command. "The girl has never been so far away from Camden Town."

But somehow the girl did find the faraway address. Within a few moments she announced from the depths of her trance that she stood before the house to which she had been hypnotically directed. Mrs. De Morgan told the girl to enter the home.

"I cannot enter the door until I have entered the gate," the girl replied.

It was only upon her husband's return that the mystery of that statement was explained. Mrs. De Morgan was unfamiliar with the home of this particular friend of her husband's, so she was unaware of the fact that the house stood in a garden and that the front door could be reached only by first entering the garden gate.

The hypnotist directed her subject, then, to be inside the house and to search out Mr. De Morgan. The girl followed the sound of voices until she found herself in an upstairs sitting room. She described the people assembled, the furniture, the pictures in the room, the objects of art, the colors of the drapes, and the curtains. She was even able to repeat snatches of conversations which she overheard and she correctly described the dinner menu. It was an awed Mr. De Morgan who verified that each detail that had been given to his wife by the entranced girl was precise and correct.

Mind travel is not a new phenomenon, nor is Loring G. Williams the first man to experiment with out-of-body projection via hynosis. The literature of psychical research has no dearth of accounts of hypnotists attempting to send entranced subjects out of their physical bodies.

"The question a lot of good, hard-nosed materialists always ask is, what is the point of all this mind travel experimentation?" Williams has repeated, recognizing full well the fact that the whole world is not lying awake nights awaiting the results of his study of mind projection. "People want to know what practical things can be gained from such work. They wonder if it isn't something that is weird, far-out—something that might better be left alone?"

Williams feels that to answer these questions he must do a great deal of self-analysis. He realizes that simple statements of faith will not satisfy the cynical and the skeptical.

"To answer fully such a question as why it is important to study such a thing as mind travel, one must analyze both himself and the universe in which he has his being," Williams said. "In our Western civilization it seems to be the accepted thing that we should progress in the fields of science, the arts, creature comforts, and the ability to kill huge numbers of our fellowmen. At the same time, we are told that our knowledge of our inner selves, of our souls, terminated with the teachings of Jesus two thousand years ago.

"We live, however, in a universe of law. All around us we see the effects of natural laws. When Galileo stood atop the tower of Pisa back in the seventeenth century and dropped those two stones, it was the law of gravity which caused them to fall. The law of acceleration caused them to drop at the rate of thirty-two feet per second. If we were to repeat this same experiment today, precisely the same thing would happen, because the law of gravity is a natural law.

"I believe that there is a force within our universe greater than we. This force orders our lives, keeps the world revolving once every twenty-four hours, causes stones to fall when they are dropped from towers, and so many other things which we can but barely perceive. At the same time," Williams remarks, "I feel that our universe is progressive, as is our civilization. We do not, we cannot, hold to the standards of hundreds of years ago. We must grow and evolve with time."

As Williams sees it, we, as individuals, have only one true asset—our minds. "We are nothing, we have nothing, except what we know and think. We are the product of our thoughts."

What about the question: Why experiment?

"We are but mortal men," Williams says. "We must experiment in order that we may learn. I believe that there are many natural laws—such as the law of gravity—which have yet to be discovered. These laws react in specific ways to specific stimuli. It remains for us to determine the action of the laws and the stimulus required to make them operative. To achieve this requires experimentation. If we do not continue to experiment, we stagnate. We only exist in a mental living death."

Williams is pleased that many of the investigations of psychic phenomena in recent years have done a great deal to prove the existence of many forms of paranormal manifestations. Such experimentation has stimulated worldwide interest in a field of research that Williams believes will someday be considered one of man's most important sciences.

But Williams wants to go a step further than "psi" research has gone at the present time. He wants to do more than simply prove that such phenomena exist.

"I want to find out *how* and *why* these things work," Williams declares. "These studies are not 'far out' or 'weird.' Psychic phenomena generally occur spontaneously, on a hit or miss basis. Let us find a control so that we may turn on such abilities of mind at will!

"Man in his normal, harried, conscious state does not seem to have the ability to see beyond himself. On occasion, certain people—perhaps thousands—have flashes of precognition or clairvoyance, but, generally, the majority of men and women journey along through life seeing only the very narrow path before them.

"On his subconscious level, however, man's mind seems to be ever-alert and above all boundaries. The subconscious can, if man permits, it, keep him posted on events going on all around him.

"Hypnosis allows us to tap into the subconscious, and together with the subconscious, we can achieve mind travel."

But by now the skeptical must be saying, "All right, the idea of mind travel is fascinating, and a discussion of the pros and cons of its existence may provide many hours of provocative conversation, but is there any possible value to man's being able to consciously leave his body?"

Williams suggests that we look ahead to the year 1990 and suppose that an established science of mind travel has been accepted by the government and by the general population.

"Remember a few years ago when one of our U-2 pilots was shot down on a flight over Russia?" Williams asks. "Our government suffered global embarrassment because they had to admit that they had been spying. In 1990, if mind travel is accepted scientifically, we could have some well-trained hypnotists working with some excellent subjects. These subjects could, mentally, be sent anywhere in the world. They could survey the military might of any of the world's powers without risk of detection or danger. These mind travelers could tune in on high council meetings; they could mentally search through political archives; they could slip inside the minds and the physical bodies of any nation's political and military leaders. No longer would it be necessary for our agents to endanger their lives by spying around the world."

Williams earnestly hopes that by 1990 peace will have come to our world and that mind travel will never have to be applied in such a manner. There are so many more positive benefits other than psychic surveillance of one another which could accrue to man if such a science were perfected.

"Today, any illness is expensive," Williams notes. "Long gone by is the day of the country doctors who would drive miles to treat illness and deliver babies for fifty cents or a few eggs. Today we have specialists, X-ray technicians, and fifty-dollar-a-day hospital rooms. The diagnosis of illness can require extensive hospitalization and the services of many specialists and technicians. The cost can mount to hundreds or thousands of dollars in a few days.

"With the use of hypnotic mind travel, a skilled hypnotist and a good subject may be able to diagnose and pinpoint the cause of an illness of a patient anywhere in the world in just a few minutes. This information could then be given to a medical doctor, who would then be able to act immediately, using this hypnotically gained information to supplement the findings of his own observations and diagnosis.

"Hypno-diagnosis can pick up minute physical problems in their early stages, and their true (and not always the obvious) causes can be determined. In this way, earlier and more effective treatment can be provided. Everyone would be able to afford frequent, inexpensive hypnophysical examinations as preventive maintainence for their bodies."

Williams also suggests that our police departments might be able to employ hynotists to seek out lost persons and to examine the scenes of crime through mind travel. Detailed accounts of the movements of known criminals could be recorded, and the scene of any crime could be “visited” within a few moments after a report had come into headquarters.

“The human mind has been endowed with more power, more abilities, than we can possibly conceive of in today’s orthodoxy,” Williams believes. “Perhaps we may be thousands of years late in comprehending the lessons once taught by the great leaders and prophets of the past. Could it be that if we were to devote as much time to our mental, our psychic, development as we do to our technological development that we might yet have the perfect world?”

In another experiment with Rita Schmidt, Bill asked those who were witnessing the session to suggest places where she might travel. At this point, Rita had made a good number of controlled out-of-body projections and she seemed to have become more proficient with each mental “trip.”

One of the women in attendance asked Bill if he might attempt to send Rita to a city in Kentucky to look in on her mother. Bill agreed to this and asked the woman to write down the specifics.

In each of our tests, the same general modus operandi was followed: a target place or person was decided upon and the subject was put into trance and told to travel there and to describe the target. Once this had been accomplished, we would attempt to substantiate whether we had chalked up a hit or a miss by telephoning the target, who, of course, knew nothing of the test. In those cases wherein we attempted projections to Europe, we dispatched airmail letters to the persons named as targets and asked them to substantiate whether we had indeed looked in on them via mind travel.

In all cases, the hypnotist would give the subject the target’s complete name and address before the subject was projected. If someone witnessing the experiments were to provide us with targets, then he was asked to give in writing the complete name, address, and a detailed physical description of the person whom he had volunteered as a target.

We shall let this experiment of an astral flight to Kentucky serve more completely to inform the reader just how such a session of controlled mind travel might be conducted. It should be noted that we are using assumed names to insure the anonymity of certain individuals who partook in these experiments and especially to protect the privacy of those people who unknowingly served as “targets.”

Bill: “Okay, Rita, deep sleep, deep sleep! Now you are going to travel to the home of Mrs. C.B. in Owensboro, Kentucky. You are traveling over the plains, over the cities, over rivers, you are coming closer and closer, closer and closer to Owensboro, Kentucky. When I count three, you will be there. One . . . coming closer . . . Two . . . nearer and nearer . . . Three . . . you are in Owensboro. Are you there, Rita?”

Rita: “Yes, I think so . . . [She names a landmark or two which causes the witness who provided the target to nod her head affirmatively. In some cases the subject will indicate that she is not yet in the prescribed area or that he is uncertain. The hypnotist must then place the subject in deeper trance and intensify the suggestion.]

Bill: “Now you must go to (complete address) and see Mrs. C.B. When I count to three you will be standing outside her home. One . . . two . . . three. Are you there?”

Rita indicates that she is there and she describes the house upon the request of the hypnotist. The witness who provided the target indicates that the home the subject is describing is indeed the home of Mrs. C.B.

Bill tells Rita to go inside the home and to find Mrs. C.B. Rita does this and she describes a woman who is tall and darkhaired, with streaks of gray. The witness who provided the name emphatically shakes her head in the negative. Bill looks at the description of Mrs. C. B. which the witness has provided: “Pale red hair, almost white. 76 years old. Five-foot-three. 135 pounds. Wears glasses (high heels, jewelry and earrings as a rule). Usually very smartly dressed—chic."

Rita continues to describe the woman in Mrs. C.B.'s home. She tells how the woman is cleaning the house, dusting, preparing to vacuum.

"She has the right house," the witness concedes, "but that is not my mother."

Bill: "You have the wrong woman, Rita. When I count to three, you will leave the house and find Mrs. C.B. You will find Mrs. C. B. wherever she might be. One . . . two . . . three. . . ."

Rita: "I have her now. She is playing cards with three other women."

Bill: "Describe Mrs. C.B. for us, please."

Rita: "She's kinda shortish. She has red hair but it is nearly white. She has quite a bit of makeup on and some big earrings. She's a little bit plump."

When Rita went on to describe each of the other women in the card circle, the witness smiled and said that she recognized the ladies as close personal friends of her mother. Rita was asked to go outside of the home and to describe its physical appearance. After she had done so, the witness was able to name which of her mother's friends was hosting the card party.

Later, when the witness telephoned her mother, she learned that she had been at a card party in the home of Mrs. ——, and that the tall, darkhaired woman whom Rita had first described in Mrs. C.B.'s home was a cleaning lady who always came in on the afternoons in which Mrs. C.B. played cards.

It was during this session that a rather interesting phenomenon took place. My secretary, Jeanyne Bezoier, was eager to see if Rita would be able to project to her home in Edina, Minnesota, so she pressed a slip of paper into Bill's hand which gave her parents' full home address. Without giving Rita a chance to rest and to "come back" to my office for a moment or two (and this does not seem, generally, to be necessary), Bill uttered the command and began the countdown which would send Rita traveling to Edina.

Jeanyne nodded her head vigorously and smiled excitedly when Rita "entered" her parents' home in Minnesota and began describing the front hall. She was nearly squealing her approval as Rita described the furnishings in the dining room, but, then, when Rita entered the living room, Jeanyne's face suddenly rumpled with surprise and confusion. "She's certainly walking around in our house," she whispered, "but that is most certainly not our dining room!"

"But it *is* my mother's!" said the witness who had asked Rita to travel to Owensboro, Kentucky. "That's her floral design carpet that she is describing right now!"

And so it went. Rita would walk into one room in Edina, Minnesota, pass through it naming objects and furniture correctly, then enter the next room in Owensboro, Kentucky, and call off details of its arrangement and its artifacts.

Was Rita's psyche actually in one city while she clairvoyantly saw the details of a house in another city more than a thousand miles away? Or had her mind somehow found a way to be in two places at once? Three places, if you wish to maintain that a part of her essential stuff still sat there in the easy chair in my office directing the brain of the *physical* Rita.

Whether by clairvoyance or by out-of-body experience, Jeanyne and the other witness testified that, somehow, Rita was really there in each of their parental homes. Astoundingly, Rita was even able to read the brand names of furniture and appliances as she psychically toured two homes in two different sections of the United States at the same time!

Admittedly, a good many readers are going to find such a report exceedingly difficult to accept. I found the whole business exceedingly difficult to accept, and I was sitting there in my office listening to a number of witnesses testify that my friend, Rita Schmidt, was describing people and places hundreds, thousands, of miles away—and in that one weird instance, she was describing two places in two different parts of the country at the same time.

For those who will immediately write such phenomena off as nonsense, or for those who steadfastly deny the existence of a soul, a nonphysical capacity of man, no amount of exposition could convince them that we all did not just get together and make up such a story. Such people would be welcome to witness such a demonstration at any time and see for themselves. But I would say, better yet, why should they not employ a good hypnotist of their own—I repeat, a good hypnotist of high principles who is jealous of his reputation and not a parlor Svengali who conducts his experiments with his forefinger on the directions printed in a how-to book on hypnosis—and conduct their own experiments. One may not find a good subject among his first few volunteers, but there is no esoteric ritual to follow once a hypnotist has discovered a proficient mind traveler.

For those who do accept a nonphysical capacity of man, but may find controlled mind travel difficult to reconcile with certain of their own pet theories, it seems quite likely that they will attempt to explain away the dramatic results of these experiments by ascribing them to telepathy or clairvoyance. A telepathic facet of "psi" ability might indeed explain these sessions of mind travel if the subject described only situations and events known to one or more of the witnesses observing the experiments. Such, as the reader has clearly seen, has not been the case. Since the reach of the subconscious while in a trance state may be quite limitless, however, I do not suppose that one can ever completely rule out clairvoyance. Even still, one might argue that when one "sees at a distance," that is, engages that psychic ability known as clairvoyance, he is really projecting his essential self there to see the events and the people described.

The night that Alice McGregor served as subject, I decided to try another test to determine whether or not the mind, the soul, actually left the physical body.

Again, those who cherish orthodoxy will throw up their hands in despair, but I invited two friends, Faye and Mary Clark of the Pyramid Publishing Company, Perry, Iowa, to observe the reaction of the subject's aura to hypnotically induced mind travel. Both Faye and Mary have the unique ability of being able to observe the human aura with the naked eye—at least that is their claim, and neither of them ever gives one any reason to doubt their word in any other area of life. They are a strikingly attractive middle-aged couple: Faye is softspoken, scholarly, a dead-ringer for actor Claude Rains. Mary is poised, almost regal in her demeanor. There is nothing of the kook or crackpot about them.

The aura, according to occultists and those with extrasensory talents, is a glowing ring of psychic emanations which surrounds the human body. Some sensitives maintain that it is the astral body that transmits this radiation.

Now do not release that cynical sigh, my friend. In 1908, Dr. Walter J. Kilner, a physician of St. Thomas' Hospital in London, chanced to use a viewing filter that had been stained with dicyanin dye as he was performing some electrical experiments. As he looked through the stained filter, he was able to see hazy, glowing outlines surrounding the physical bodies of those people in the laboratory.

Dr. Kilner became so intrigued by his discovery that he perfected the viewing filter and devoted twelve years to a study of the aura. In his *The Human Atmosphere* (1920), he stated his conviction that an examination of the human aura might one day be of great importance in the diagnosis of disease. Dr. Kilner's research indicated that the aura extended from six to eight inches around the body. In his opinion, the radiation's size and shape was determined by such variables as an individual's state of health, mood, and mental acuity. Although Dr. Kilner conducted his numerous experiments with the aid of his special viewing filter, he was convinced that 95 out of 100 people with normal eyesight might learn to see the human aura under favorable circumstances.

For those readers who will "tsk-tsk" at the date of Dr. Kilner's study and try to write off the Twenties as but the

Dark Ages compared to the Space Age Sixties, the June, 1964, issue of *Fate* included some contemporary remarks on the aura by Rolf Schaffranke of the Saturn V moon rocket program in Huntsville, Alabama. Schaffranke advises his readers that aura research and analysis seems likely of becoming "a new branch of modern science—a branch of growing importance in Europe." Schaffranke observes that if humans could develop a frequency-sensitivity of their eyes to ultraviolet wave lengths that they would be able to discover a most amazing new world all around them.

At any rate, the reader of this text will either accept or reject the viewing of auras depending on his own bias regarding such matters, so enough of defining and defending. For those who just may be interested in what two sensitives who claim to be able to see auras had to say about the experiments in mind travel, I record the following:

Bill placed Alice McGregor in a deep hypnotic trance and asked her to travel to his home in Hinsdale, New Hampshire. He had recently purchased the home of the old village doctor, and while it was a veritable mansion, it was in great need of repairs and remodeling. Bill had journeyed to the Midwest for these experiments when he should have been home ram-rodding his son Jack and a young friend, who were carrying on with hammer, wood-paneling, and carpet tacks until his return. Bill now wanted to see if Alice could travel to New Hampshire to see how the boys were progressing in their work.

As he moved Alice over the miles to stand before his house in Hinsdale and describe it accurately before she entered the front door, Faye and Mary observed that her aura had begun to withdraw, or fade out, as Williams had given the "deep sleep" command. As Alice moved through the home and described the young men's progress to Bill [a progress which was later verified by long-distance telephone], Faye and Mary noted that Alice's aura, which had once extended for several inches, was now but a mere outline around her body.

At the completion of Alice's mind traveling, her aura was once again restored to its full radiation. In short, it appeared to the Clarks that mind traveling did seem to bring about either a projection or an intense utilization of the aura. The aura did not disappear, for life remained in the physical body; but it seems, according to their analysis, that a major proportion of the aura's glow, or radiation, did withdraw or travel along with Alice's astral body.

At this point, while a good share of our readers are grappling with what may seem to be the far-out notions of mind travel and auras, it seems prudent that we here inject a brief chapter that will discuss the question of just what it is in man that might be projected in an out-of-body experience.

Chapter Three: . . EXAMINING THE SPIRITUAL BODY OF MAN

"For the last 300 years modern science has been committed to the idea that everything in the universe is subject to physical laws and exists only in terms of mass and energy—matter being transformed by energy into many different conditions and shapes that come into existence and pass away in space and time," Professor Charles Hapgood observed recently.

"Then, fifty years ago, the famous British philosopher and mathematician Alfred North Whitehead, noticed that this left out about half of reality. The subjective life of man, what we call spirit, was left out. All the emotions: the love of a man for a woman, the joy of a beautiful sunset, the rapture given us by a sonnet of Shakespeare, and all the insights into religious truth were not real. They were only illusion, things that men just imagine for themselves, while all the time the only reality was atoms obeying chemical and physical laws.

"This soulless 'world machine' was created for us three centuries ago by the genius of Descartes, Newton, and their predecessors," Professor Hapgood continued. "It has proved very useful for the development of physical science.

"Whitehead's attempt to construct a philosophy that would include the experiences of man's inner life within the framework of 'reality' has apparently made little dent in our contemporary science which remains rigidly devoted to this 17th century 'world machine,'" Professor Hapgood said. "Everything must be explained in terms of the physical action of material bodies being acted upon by external forces."

But what of that most important question of all—immortality?

"This doctrine is taught by religion," Professor Hapgood has commented, "but if a physical scientist is true to his own basic principles, he cannot accept it. To him, if he is consistent, life can exist only within a physical frame, a mortal body, and death is the end of the life of the individual. Some scientists compromise by accepting both points of view, because their instincts or desires tempt them to hope that life goes on, but they are not consistent. The consistent materialist has to regard death as the end. A good many philosophers have tried to solve this conundrum of mind and matter (which of the two is real), but none of them has come any closer than did the old Vermont housewife who quipped, 'What's mind? No matter. What's matter? Never mind!' "

The mind may indeed seem to be composed of "no matter," but in answer to our cliff-hanging question at the close of Chapter Two (i.e., "What is it within man that can be projected during an out-of-body experience?"), we must note that those who report such etheric flights seem to be aware of a "body image" of sorts. Many claim to have seen themselves as "golden bowls" or globular spheres of some sort, and a good number of those alleging an OBE say that they were aware of a "silver cord" of great elasticity which connected the spiritual body to the physical body. There is a strange kind of consensus which seems to have been informally reached among occultists, who have been reporting astral flights for centuries, and those men and women who have experienced a one-time, spontaneous OBE at the moment of accident, during an illness, during exhaustion, etc. The vast majority of individuals of all types who have survived or undergone an out-of-body experience describe the astral body, the soul if you will, as being more or less egg-shaped with an orangish glow.

Many of those who have experienced an astral flight, whether spontaneous or self-induced, quote *Ecclesiastes,* XII: 5-7, as scriptrual testimony of the reality of man's spiritual body and his ability to separate spirit from flesh:

"Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets. *Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.*"

Dr. Robert Crookall, the British geologist and botanist, who is also a pioneer in the study of out-of-body experience, stated in the introduction to his *More Astral Projections* (Aquarian Press, London, 1964) that the astral, the etheric, body "is normally enmeshed in, or 'in gear' with the familiar physical body" so that most people are not aware of its existence. "But many people have become aware of it, for with them the Soul Body separated or projected from the physical body and was used, temporarily, as an instrument of consciousness."

Dr. Crookall sees this "Soul Body" as consisting of matter, "but it is extremely subtle and may be described as 'super-physical.' "

Dr. Crookall writes that the physical body is animated by a semi-physical "vehicle of vitality" which bridges the physical body and the Soul Body and is the "breath of life" to which *Genesis* refers. The scientist observes that in some people "especially (though not necessarily) saintly people," the Soul Body may be less enmeshed in the physical flesh than it is in more grossly sensual people, thereby making astral projection an easier matter for the more esthetic. "With some very few people," Dr. Crookall writes, "(and these may be either saintly or sensual) the vehicle of vitality is loosely associated with the physical body; it readily projects part of its substance."

Dr. Crookall suggests that astral projection as a whole "... may involve either or both of these two bodily features: some projections involve the Soul Body only; others merely represent an extrusion of part of the vehicle of vitality; most are a combination of the two—the Soul Body goes out accompanied by a tincture of substance from the vehicle."

In reference to the matter of the "silver cord," Dr. Crookall judges from his gathering of accounts of OBE that a great number of "natural" projectors observe that their released "doubles" were not entirely freed from their physical bodies, "... but remained joined to them by *an extension that resembled a silver cord*. ..." It may be, Dr. Crookall muses, that the silver cord corresponds "to the umbilical cord in childbirth (where an old *body* gives birth to a new body)," and if such is the case, its severance may mean death, "precisely as was said by *Ecclesiastes*." Dr. Crookall feels that it is evident in cases of pseudo-death that the silver cord has "attenuated to such an extent that it transmits almost no vitality."

The psychic umbilical cord which attaches the nonphysical "golden bowl" to the physical body of flesh has often been reported by those experiments of out-of-body projections. Dr. Crookall writes:

"With regard to *form*, several ... described seeing merely 'a cord' (and said it was about half an inch wide). 'T.D.' compared his to 'a smoky string,' Stuart-Young his to 'a thread.' Huntley considered: 'I am sure that, had a *feeble thread* between soul ... and ... body been severed, I would have remained intact' (i.e. the soul would have survived the death of the body). The Tibetans also observed that 'a strand' subsisted between 'double' and body. ... Like Huntley (and *Ecclesiastes*), Miss Kaeyer realized that, once it was 'loosed' the re-entry of the 'double' into the body would be impossible: she said, 'This is what death means.'

"... the 'cord', like the 'double,' or 'astral body' is described by those who observed it as *luminous*: one man said it was 'like a *beam of light*'; Fox observed a '*shining silver thread*,' while Mrs. Tarsikes saw '*a silver cord*' which was '*shining white*' (and about half an inch thick). The 'cord' of Mrs. 'Prothero' was 'slightly luminous' (and about a quarter of an inch thick). . . . [Mrs. Brown] replied, 'Is it a cord? To me it is just *a stream of light*.' Dr. Paul Brunton saw '*a trail of faint silvery light*' and observed, *'This psychical umbilical cord was luminous.'* "

A good many of those who have experienced out-of-body phenomena have noticed that their "silver cords," their psychic umbilical cords, were highly elastic. In the oft-cited case of the Frenchman, the Rev. Bertrand, the clergyman saw that his etheric double was attached to his physical body by "a kind of elastic string." The American student of OBE, Sylvan Muldoon, reported "an elastic-like cable" linking his two bodies. Dr. Crookall tells us that a man named Edwards said that he felt the pull of his cord "as though it were made of stout elastic." A Mrs. Leonard observed that "as the 'double' neared the body the cord not only becomes 'shorter and thicker,' as would be expected from an extension, but also 'less elastic,' agreeing with the statements that when the 'double' gets very near the body it tends to re-enter it—in fact, it is often 'sucked' back."

Dr. Alexander Cannon sees the various strata of physical and nonphysical man a bit differently. In his *Sleeping Through Space* (Walcot Publishing Co., Woodthorpe, Nottingham, 1938), the "Master-the-Fifth of the Great White Lodge of the Himalayas, Kushog Vogi of Northern Tibet" tells his readers that the astral body surrounds the physical body "like an egg-shell surrounds the egg within it and is linked up with the physical body by invisible vibrations on the ether in the air being carried to the mind centres on the plexuses of the involuntary nervous system." In Dr. Cannon's view, the astral body is the scriptural "golden bowl" and the etheric body is the linking "silver cord."

"The astral body," he writes, "is mainly the emotional body and has to do with emotions, moods, and feelings. The astral body is not only linked up with the physical body through the solar plexus, but also linked up with the etheric body through vibrations passing from it through the physical body between the eyes ('glabella') to the top of the etheric body."

Dr. Cannon compares the etheric body to a "streak of light running down the front of the spinal cord of the physical body but independent of either the astral or physical body, whereas the physical body is dependent, through the involuntary sympathetic nervous system, on the astral body, and in turn the astral body is dependent on the etheric body."

According to Dr. Cannon, the East has long believed that when the physical body dies, the astral body containing the etheric body separates from the physical body after three days, and that after years, perhaps centuries, the astral body dies and leaves only the etheric body to become a "spirit."

If one should wish to get around a bit in a nonphysical form before physical death, Dr. Cannon tells how this might be accomplished in his *The Power of Karma.*

The essential self leaves the physical body ". . . through the area known as the glabella (between the eyes), which is the strongly positive physical pole, and re-enters through the nape of the neck or the strong negative physical pole of the body, both inter-linked with the astral-etheric poles."

Dr. Cannon observes that such spiritual maneuvers substantiate the claim made by mediums that an "entity" enters their physical frames by the nape of the neck. "... (actually a little to the left side, because if the etheric body were truly centralized, the 'entity' could not enter)."

The Eastern schools of initiation, Dr. Cannon informs us, teach the *chela* (student) how to withdraw his astral body under the direction of a master. To achieve such control of the spirit, the Oriental student must subject himself to a rigorous and prolonged period of highly intensive and specialized training. Such esoteric knowledge, Dr. Cannon reminds his readers, has been acquired by centuries of effort and experimentation by Eastern adepts. We of the West are only beginning to be made aware of the existence of our spiritual selves. "We may look forward to a general recognition soon of those facts with which Eastern teachers have been so long conversant," Dr. Cannon promises us.

Paul Twitchell, the Occident's leading exponent of *Eckankar,* which he terms "the ancient science of soul travel," believes that nearly everyone who diligently applies himself can learn to project himself out of his body.

"I have finally reached the conclusion that anyone can do soul travel whether he is under a spiritual teacher or not," Twitchell said, "but I feel it is always better to have a guru to save wear on oneself. There would be a great strain on the individual if he sought to learn soul travel through a lengthy process of trial and error. Some students follow an inner master, who never shows himself on this plane on the physical form; others will find a guru in the earthly body, who spends much of his time on all planes teaching his *chelas* how to leave the body and helping them if they should become entangled in the morass of psychic difficulties."

For Paul Twitchell and the students of *Eckankar*, the soul body is termed the *Atma Sarup*, and Twitchell maintains that such an etheric form is the natural body of man. "Most men have forgotten how to use it in the many ages of dwelling on this planet," he believes. "The spiritual teachers, saints, and holy men have learned a method of using it as a complete art, and they have sought to teach it to those interested in returning to the heavenly kingdom."

R. De Witt Miller dramtically states his belief in a "second body" in his book *You Do Take It With You*, and he insists that to ask *where* such a body might be located is sophomoric. One's desk top may seem perfectly solid to his fingers, Miller points out, yet modern physics has demonstrated that the desk top is composed of atoms which in turn are composed of nuclei and electrons. That firm desk top is solid only in the sense that it seems solid to the sensory organs with which one's fingertips are equipped. "Actually," he goes on, "the *solid* desk top is largely made up of what, for lack of a better word, is usually called 'empty space.' "

Just as there is no reason why that "empty space" in the desk top should not be occupied by another form of matter or conventional matter at a different rate of vibration, Miller speculates, there is no reason why man's physical body cannot be "interpenetrated" with a second body composed of a different form of matter or one that

exists in a different range of vibration. "The desk top," Miller theorizes, "would not be solid to such a body, but objects in the world to which that body belongs would be."

Once in discussing the ideal scientific attitude, Professor Charles Hapgood said that a scientist must be willing to give the "impossible" the benefit of the doubt. The true scientist must be willing to suspend his own convictions and prejudices in order to test the matter in question. Such an approach calls for "the willing suspension of disbelief."

"If a scientist does not have the ability to set aside his own habitual ideas, he is not a true scientist," Professor Hapgood declared, "and, furthermore, he is not likely to make any fundamentally new discoveries. This suspension of prejudice is the first law of scientific method. And the law is violated by scientists every day in the week. As the result, thousands of facts that 'don't fit' are brushed under the rug. As Albert Einstein, the brilliant scientist, once said to me, 'You know, Mr. Hapgood, in modern science, when new facts contradict accepted theories, it is generally too bad for the facts!' "

There is nothing new about the belief in man's immortality and in his possession of a nonphysical capacity, which remains aloof to the physical considerations of time, space, and matter. Man's religions have long kept the sparks of immortality smoldering in their theologies by promising a separation of spirit from body after death. Paradoxically, the great majority of the orthodox religionists, who keep alive a hope of heaven in their parishioners' hearts, would be among the first to loudly and roundly condemn the notion that one's soul might travel apart from his physical shell while the flesh remained above the sod.

It may well be that man's essential self will always remain in a large part inaccessible to pure science, for man's one truly human quality, spirituality, is not susceptible to any scientific analysis. We do not intend to be either presumptuous or blasphemous when we set as our goal an examination of the spiritual body of man. We only know that we are convinced that the wealth of things still undefined is vastly greater than that of the concepts and ideals already made dogma, and we do not hesitate to continue our explorations into the Unknown, for we fear that the frontiers of ignorance have scarcely receded at all.

Chapter Four: VISITING A HAUGHTY LADY FROM OLD SCOTLAND

Among the greatest of out-of-body experiences may be the soul's journey back through time to a previous existence. Whether or not one accepts the validity of past life recalls while under hypnotic regression, it cannot be denied that a great deal of paranormal material has been relayed during such experiments. Our book *Other Lives* dealt exclusively with this phenomenon, and we offered a good many cases, such as the Jonathan Powell life pattern, which provided an enormous number of details that could be substantiated and confirmed as true facts. The wealth of evidence which the Jonathan Powell case provided in favor of previous life recall while in a state of deep hypnosis stretches the skeptic's favorite scapegoat, "coincidence," beyond recognition.

In the summer of 1969 while we were conducting a number of experiments in controlled out-of-body projection, one of our house guests came to us with a mystery. On the first night of her stay, she had inexplicably lost a ring while she slept. She had searched her bedclothing exhaustively, and she and my wife had conducted a minute examination of the entire room. Strangely enough, although the ring seemed to have vanished without a trace, the ring's jade liner still remained about her finger.

The woman, whom we shall call Joyce, suggested that she be hypnotized in an effort to recreate the circumstances under which the ring had disappeared. Williams placed her into trance quickly enough, but nothing evidential could be learned. We both noted, however, what a good hypnotic subject Joyce was.

Joyce was awakened and asked if she would consent to being placed into deep trance so that we might attempt a regression. She quickly granted her permission, and at Williams' "deep sleep" command, we were traveling back in time and space . . . hundreds of years . . . back until Joyce saw herself doing something. . . .

Then, a slight change in voice, suggestive of a high, aristocratic clip, rather than a low, common brogue, and we found ourselves talking to a haughty lady from the Scotland of about 1500.

We picked the woman up on the meadow of a large estate. When asked her name, she became upset because she could not remember. Williams told her not to worry, that it would come back to her.

"Who is your husband?" Williams asked.

"Lord Riven (phonetically)," was her reply.

The entity told us that the estate was in the Highlands and that she had two sons, David and Jamie. Their estate was very large and they had a good number of servants, who belonged to the estate.

"How do you feed so many servants?" Williams wondered.

"Ha!" she laughed bitterly. "They probably eat better than we do. They steal us blind!"

The entity groused a bit about the light-fingered ways of her servants, then she seemed to become quite distressed over the fact that she had ridden away from the estate.

"I shouldn't be here," she said, her voice quickening, "but I used to love so to run this way."

Williams learned that she was expecting another child and that she had been criticized for pursuing her love of horseback riding. "But a little exercise is good, isn't it?" she asked, hoping for an ally.

The entity informed us that she had been born in Cromie estate, the daughter of Alexander Cromie. She named villages, landmarks, some of which still exist, some of which may have disappeared ages ago. She distrusted the Campbells and was proud to be allied with the Stuarts.

She described her tartan shawl: "Aye, it is pretty. Every tartan tells a story. It tells everyone that I'm proud to be a Scotsman. Its thickness also tells everyone that we live in a bad climate!"

But she still could not remember her name.

Williams told her that at the count of three she would be able to recall her name and be able to write it on a sheet of paper, since she had already explained that she had received a rudimentary education typical of ladies of that time.

I handed the regressed subject a red nylon tipped pen. She accepted it, began to write, then stopped, horrified. "It writes with blood!"

Williams took the pen from her before any trauma could set in, substituted a black pen. "Here is a good, old quill pen," he told her, "write with that."

In a flowery, elegant script, the entity wrote that she was "Fiona Riven, lady of Lord Riven."

Fiona went on to confess that she had always been considered a bit unorthodox and unconventional. To our way of thinking, the haughty Scottish lady sounded like a suffragette born several centuries ahead of her time. One priest in particular had given her a bad time.

"He has heaped penance upon me and made me suffer," she complained. "He says it is unseemly if I go to the games where they throw the great weights and engage in feats of strength. He says a lady should not like to ride as much as I do. He admonishes me to take only the coach and never to sit on an animal's back."

"What color is your hair?" Williams inquired.

"It is the color of the devil and brings his own curse upon it because it so attracts attention" Fiona replied. "Father [meaning the priest] tells me that it [red hair] is Satan's mark upon me. Father cares not at all for women, but I think he has an eye for the men! I will no longer send my son to lessons. [Her voice became very concerned and she grimaced] He keeps touching them.

"And Father laughs and drinks with the men. They don't see him the way he really is, because they are too often drunk and in stupor.

"Father gives me penance and advises my husband to put me away!"

We learned how Fiona's marriage had been arranged to Lord Riven when she was a girl of sixteen. Riven was considerably older than she, but she regarded him as a "bonny, brae man." By moving Fiona backward and forward in time we further deduced that we had first picked her up when she was about twenty-nine years of age. Once again attaining this age level, we moved her ahead five years.

We found Fiona seated at her sewing, embroidering a tapestry. She told us that she no longer rode. Such pastimes were behind her, regardless of how much she had once loved to ride to the hounds. She had now borne four children. One, a girl, had not lived. Another, a boy named Andrew, had been born with a "crooked back." And, of course, Jamie and David were growing into strapping young men.

Fiona became visibly upset when we inquired about her husband. In a voice thickly edged with both hurt and disgust, she told us that Lord Riven now concerned himself primarily with clan feuds and wenching, not necessarily in that order.

A short move into Fiona's future found her still sitting at her sewing, but we were startled to see the contorted manner in which she raised and used her hands. She had been hurt by a man, by many of them. Fiona grimaced in such obvious pain that Williams "counted" the pain away and encouraged her to tell us about the experience.

Lord Riven had been away fighting the Campbells. Fiona had been at home on the estate with the servants and the two younger sons. Men, whose faces she did not know, broke into the great house and demanded to know the whereabouts of Lord Riven. When Fiona refused to disclose this information, one of the men grasped her tightly by the wrists and beat her elbows on the table. Old Robert, a faithful manservant, was killed, and the serving girls were molested.

"But I wouldn't tell them," Fiona said softly, proudly. "I wouldn't tell them where my husband was."

The marauders, whom Fiona was certain must have come from the Campbells, destroyed the Abby and drove off most of the servants. The lady bemoaned the leaks and the draughts, but she expressed her determination to do what she could with the two lads and the few faithful servants.

"Wee Andrew does what he can with that crooked back, but he is but a babe," Fiona told us. "Jamie tries to work at the land a bit, while David, the older lad, is off fighting with his father against the Campbells. Jamie may make a good landsman, but already Andrew is good with the numbers. His back is crippled, but his mind is sharp."

Williams moved Fiona ahead another five years, and we found Riven Hall in the midst of a celebration. The clan wars had been over for a time and David had returned sound in body to claim himself a bride.

Strangely enough, Fiona, the mother of the bridegroom did not seem to be present at the celebration proper; rather, she seemed to be merely reporting the festivities. When Williams questioned her about this, Fiona replied that she was watching the celebration from behind the curtains of a recessed balcony. She had been crippled from the waist down when the Campbells had invaded the Great Hall in search of her husband. When she had refused to talk, she had first had her elbows smashed, as she had previously described, then, when the marauders had seen that they could not break her resistance, they slammed her against the stone fireplace and broke her back.

The proud and lusty Lord Riven, with his ever sharp eye for a comely wench, had hardly repaid Fiona's loyalty upon his return from the clan wars. When he beheld his broken and misshapen wife, he had her set aside in a secret room in the mansion and conducted himself as if she had died. Fiona had not even been granted the right to meet the young woman whom her David was marrying.

"They have told everyone that I am dead," Fiona said in a voice heavy with great sorrow.

"What of your sons?" Williams asked. "They come to see you, don't they?"

"They don't bother with me," Fiona sighed. "At least Jamie and David don't." Andrew, the crippled lad, with whom she could now so easily identify, was the exception, however. Fiona and her youngest son, who was at this time about ten years old, had formed a firm bond of love between them. To insure that Andrew's bright mind would receive the proper amount of formal education, Fiona had sent the lad to her father, Alexander Cromie.

Williams moved the entity who called itself Fiona ahead another five years.

What are you doing?

Nothing.

What do you feel?

Nothing. I just seem to be floating.

[It appeared as though Fiona's death experience had occurred sometime in the interim between the hypnotist's selected stopping points.] *Okay, Fiona. We'll go back to your last day as Fiona. One, two, three. What are you doing now?*

I'm lying down.

Who is there with you?

(Bitterly) My great, brae husband!

How is he?

Not as good as he will be before the day is over!

Why?

Because he wants to be free of me.

What does he have to say to you?

Die! Die, damn you, die!

What of your sons? Are they there?

Jamie is married. Davy has wee bairns. But they do not come to see me.

Not even Andrew?

Andrew will be along directly. They told my husband that I was dying, so Lord Riven came into my chamber for the first time since before the wars. He wants me to die so that he can move my body out and move his wenches into this back room. It is not enough that he has fouled my home with his ragged troops and his wenches, now he wants to bring his whores into my very bedchamber!

[Williams moved Fiona through the death experience. She described the serving women wrapping her dead body "in a cocoon" of cloths. Fiona was amazed that she could be "floating up here" and still see herself lying "down there" on the bed.]

Why am I not roasting in the fires? (The entity suddenly screamed this question and began to verbalize a great deal of distress and confusion.)

Why would you roast in the fires?

Because I've cursed my husband. And I've led my poor Andrew astray. He is going to set fire to the house. At the moment of my death he is going to burn Riven house to the ground, then there will be nothing for the great Lord to gloat over.

Before you died, you made Andrew promise to do this? [With the information now discovered about the mother-son plot to destroy Riven estate, we realized for the first time that Fiona was not expecting to see Hell's fires, but, rather, the flames of vengeance set by young Andrew, who, at that time, would have been fifteen.]

Yes, yes. I made the lad promise to put the torch to Riven house. There they are! Oh, here come the flames! Beautiful! Beautiful!

Now what is going on?

Everything! Everything is going to go! (She begins to laugh in between ecstatic cries of "beautiful, beautiful.")

Where is your husband?

In the great hall, drinking and drunk! He will soon be baking in the fires of Hell! (Terrible laughter) Beautiful! Beautiful! Curse his drunken soul!

We'll move on now a bit later. Has your husband been killed by the flames?

Doesn't look like the flames got to him, but he is dead.

What are you doing?

Floating.

Where is your husband?

He is there (puzzled frown) and here.

Does he speak to you?

I can see him, but I don't think we can speak to each other.

After a few moments, we moved Fiona back through time toward the present until a yawning Joyce awakened in the easy chair before us. The story which the emergent entity had told was both a compelling one and greatly detailed. Since Joyce was spending the week with our family and assisting Williams and myself with the controlled OBE sessions, we asked her if she would again permit us to regress her to the "Fiona" personality.

Two nights later, Williams again gave the "deep sleep" command to Joyce, and she began to drift back in time and space to Old Scotland. It was my plan to take over the questioning and to try my best to trip up "Fiona" in regard to details about her life. And edited transcript of the second session with our haughty lady from Scotland is presented herewith:

What are you doing today, Fiona? [I had asked Williams to place Fiona in the same year in which we had picked up her during the first session.]

I am counting the linen, sir.

Why do you count them?

To make sure that they are all here. (Fiona previously mentioned her distrust of the help, but it seemed at this time that she was only checking for torn linen which would have to be replaced.)

What are your servants' names?

There's Lucy, Mary, and a new girl.

Is Old Robert still with you?

Why, certainly.

And then there is faithful Old Peter (this was a ploy).

Peter? I know of no Peter on this household staff.

Perhaps I am mistaken. Maybe he is the servant of another estate in the area. I have been visiting several other clans in Scotland. Perhaps Peter works for the Campbells. Are you a friend of the Campbells?

You have come from the Campbells? (A quaver of disgust slightly distorts her voice.)

I am just traveling around the area. I like to visit people as I travel. The Campbells seem to be very fine people.

A lot of things seem to be something that they are not!

Don't you think the Campbells are good people?

No, I do not!

What have they ever done to hurt you?

I am busy today. (Her air becomes brusque, an aristocrat dismissing an annoying commoner.)

Don't you want to discuss the Campbells?

I think I have made myself clear. (At this point Fiona would answer no additional questions from me. I was forced to move her back to an earlier time in her life and begin the interrogation anew.)

Fiona, at the count of three, it will be 1430. . . . Where are we now?

Cromie.

We are in the house of Cromie?

Certainly.

I knew a man once named Matthew Cromie (this was a deliberate attempt to mislead the entity). *Was he your father?*

No, my father is Alexander (as she had stated the session before).

But I was certain that Matthew was lord of the house of Cromie. Are you quite sure that your father's name isn't Matthew?

His name is Alexander. (She goes on to describe her father as being a big man, "broad with sandy hair aged with white.")

I cannot see too well, but you seem to have black hair. (She instantly corrected and reaffirmed her "satan's mark," her red hair.) *How old are you, Fiona?*

How did you know my name?

I stopped and asked the servants at these fine gates ,and they told me that you were one of the master's daughters. What is your sister's name?

Dierden.

How old is she?

Nineteen.

And you are a few years older?

No, I am not.

You seem older than nineteen. How old are you?

Do I look nineteen to you? (She began at this point to giggle girlishly in the manner of a naive young teenager most susceptible to flattery.) Goodness! Let me then be nineteen. And what might your age be?

I am quite a bit older than nineteen.

A man is only as old as he acts.

How old are you really, Fiona?

I'll soon be fifteen, and that's grown.

Do you have a boyfriend, a suitor?

There are those who have asked my father about me. Some of them have fast changed their minds.

Why would they change their minds? You seem like a bonnie lass to me.

Have *you* spoken to my father?

No, I am just interested in being friends with you. I have come from the Stuarts, and they seem to be kind people.

Aye, they are the best.

And I have also visited with the Campbells. They, too, seem to be kind people.

(In disgust) You run the gamut, don't you?

I am interested in meeting all the people in Soctland. What do you do for entertainment around here?

Entertainment?

What do you do for diversion, to pass the time?

(Fiona named a number of locales which she considered to be of interest. When I asked what I could do at those places, she laughed and said one should simply enjoy their beauty. I then inquired what I might do for physical activity. If I were a hunter, she advised me that there were a number of roe [deer] and partridge and other fowl to stalk.)

How would I catch these fowl? Just run and snare them in a sack?

(Laughter) You aren't a gentleman are you?

I try to be, but I am not yet familiar with the customs here.

If you were a gentleman, you would know how to hunt no matter where you came from on this isle!

Should I use a bow and arrow?

(Sharply) Are you a tradesman?

Yes.

Then I won't spend any more time with you, sir! (Again I had been curtly dismissed by the haughty lady from Scotland.)

Fiona, I am going to count to three, and when I do, you will come with me to 1415. . . . What are you doing?

I am in my chamber, sir, and the question is what are *you* doing in here with me?

I am just coming in to check on you.

Oh, yes. Have you now seen all you want to see, or would you be good enough to step outside?

(Trying to placate her) *I am one of the new servants, and your father asked me to. . . .*

Will you get out of my chamber! (At this point she began to scream, and there was nothing to do but to remove both myself and Fiona from that particular scene. I counted to three again and set 1420 as the target year.)

Can you hear me, Fiona?

Shhh!

Why must we be quiet?

We are at prayers.

At the count of three, we will move ahead just a little bit in time until the prayers are over. You will want to talk to me and tell me things about yourself. . . . What are you doing?

I am walking about the house after Matins.

Do you enjoy going to Matins?

I guess you are supposed to enjoy them.

Are you a devout young woman?

Certainly, sir.

Do you listen carefully to what the priest tells you?

Oh, I listen.

Do you obey?

Oh, yes.

How often do you go to confession?

Every Saturday.

Does the priest ever lay penance on you for misdeeds?

Some of the best ones I tell him he ignores!

What are some of the misdeeds which you have committed?

I don't trust my soul with strangers!

(I counted to three at this point and told the entity that I was her priest and that she must confess her sins to me and that she must confide in me in all things.)

Oh, Father, I do try to be good and to obey my father and mother, but sometimes it is so difficult.

I understand, my child. Do you say your rosary every afternoon and evening?

Yes, Father, and I say the whole rosary each time.

That is fine, Fiona. Do you have any sins to confess to me?

I caused the stable boy to be beaten!

How was this?

I told my father that it was he who rode the horse to sweat and did not rub her down.

Ah, my child, you know better than to do such a thing!

But I like to ride, Father, and I like to ride fast. I know you consider it unseemly for a young woman to ride, but it brings me so much pleasure.

What other sins have you committed, my daughter?

I listened to my sister's courting!

You should have gone to the nuns for such instruction.

Do you mean that they have such experience!

It is given to nuns to know certain things.

Ah, Father, then why is it not given to young ladies to know such things?

You must wait your time, my child. Have you other sins to confess?

I took off my skirts to go swimming.

You went swimming in a common brook? Why would a young lady of such fine family do such a vulgar thing?

I always do it, Father!

(With Fiona complaining that she had not asked to be born a girl and that she would rather have been born male, I moved her ahead to 1448.)

I am waiting for my husband.

Is he out working on the estate?

I think they are having a meeting. They are always having meetings. It worries me.

Doesn't he tell you about the meetings?

Sometimes he tells me it is for my own good that I don't know.

Do you have any children, Fiona?

I have had four. I only have three now. David and Jamie and the baby, Andrew.

They all seem to be strong lads, especially the youngest.

(At once on guard and curt in manner) What do you know of the baby? Nobody sees him.

Why not?

My husband says no one can see him. I am not to show him.

Why?

Andrew was born with a twisted back.

Why does your husband feel so strongly about Andrew?

He feels that a crippled child would reflect upon the strength of the Riven house.

How do you feel about Andrew? Does his twisted back bother you?

He is so sweet. His twisted back bothers me some, but it would bother me more if I didn't have the babe.

Where is your fourth child?

Her name was Caroline. She did not live.

(At the count of three, Fiona was moved ahead to 1456. I suggested that she would feel free to confide in me and to tell me things which she would not tell others. When we picked her up this time, Fiona was in pain with her injured hands, and Williams had to temporarily resume control to free her of the physical torment. Fiona once again described the raid by the hooded men and told us how she had been tortured and had her back broken against the hard stones of the fireplace. As she had told us before, Old Robert had been killed trying to defend her, and she named a servant girl who had been so brutally abused by the marauders that she, too, had died. We moved ahead this time to 1460.)

I'm in a bed chamber.

Who is with you?

I'm alone. I am always alone.

Where is Davy?

He is with his wife and his wee bairn.

What is the name of this child?

I was not at the christening. I have yet to see the child.

You have not yet seen your grandchild? Why not?

They have never brought him to me. They conduct their affairs as if I do not exist.

(After determining the whereabouts of Jamie, I asked about Andrew. It was obvious that the two cripples, mother and son, had formed a firm alliance.) "Andrew is twisted and ugly in his body," the entity told us, "but he has the bonniest face you've ever seen on a man!"

Why isn't your husband with you?

I haven't seen the likes of him for quite some while.

He doesn't come to see you anymore?

He doesn't like my looks (bitter laughter).

Is he ashamed of you because you are a cripple? But you were injured protecting him.

You see it that way; he does not.

Do you still love him, even when he has abused you so?

Aye, but I hate him, too. What is love and hate?

(Fiona, at my request, described her bedchamber in minute detail. As a cripple, she had a great deal of time to do nothing other than lie and look about her room. She complained how her husband had gone through her money, as well as his own. "My father's dowry to this great ass kept him in armor for quite a while," she fumed. "My dowry outfitted a good many of his men for the wars!"

I interrogated her at great length concerning the weaponry of the era and, according to reference works, Fiona's names and descriptions were accurate for the period. Once when her memory failed her while she was searching for the proper word to describe a particular type of leather breast shield, I told her that I would count to three and she would remember the elusive term. At the count of three, she spoke the correct name. She considered this for a moment, frowned, then asked me: "How do you do that?")

Now we will move ahead to 1465, Fiona. One . . . two . . . three. What are you doing now?

I . . . I'm lying in my bed. Feel as if . . . great weight has just been taken from me. Pain is leaving me. It is good to get away from the bitterness that has been eating at me.

Bitterness toward whom?

Toward that great, brae husband of mine.

Has he come to see you now?

He was up to see me a day or two ago, but all he did was spew his filth on me.

Filth? To you, his wife?

He says I have been no wife to him these past years. And I said to him, "Did you ever come up to ask me?"

What was his reply?

He said the pickings were more pleasant elsewhere.

Has he been unfaithful to you?

Is there any other way for a man to be?

Let us move along now to another day. What are you doing?

Waiting for Andrew. Waiting for him. The plan. He will work our plan.

Tell me of the plan. You know that you can trust me.

I've talked with the boy. It is not fair that I have had to suffer, that I have been humiliated, that I have been deserted. That proud cock is so ungrateful. He will pay for his ingratitude with the loss of this damned estate!

How will he lose this?

I will take it with me! Andrew will help me.

How will a dying woman and a crippled young man accomplish this?

(After eliciting my promise that I would not betray them, Fiona revealed the plan.) Andrew will fire the place as soon as I die. He has kept the books all these years, and all this time he has sneaked a little oil from the lamps. He has fixed it so it doesn't show in the books. He is going to sprinkle the oil around the place and set a torch to it.

What will happen to Andrew?

He will take some money that has been put aside and go to my father at Cromie.

Let us move ahead another day. (Noticing a strange change of expression on her face) *What is happening, Fiona?*

Nothing is wrong. I am just dying.

Are you in pain?

Who cares?

I care. I don't want you to be in pain.

It will soon be gone.

Where is your husband? Isn't he with you?

He is down drinking with his men. Celebrating!

What about Andrew?

Andrew is about his business.

The plan?

(Although her voice had been growing increasingly weaker and more feeble, Fiona grew a bit more animated.) *You* know about the plan?

Yes, you told me about it. But don't worry, I haven't betrayed you.

But you didn't forget it, either.

No, I remember it.

Then get it from your mind. If they catch you, they'll get it from you!

Let us move ahead just a bit further in time to the last time your husband comes to see you.

(With great bitterness) Well, if it isn't the great, gay cock!

What does he say to you?

He tells me to hurry up with my dying. He says that he will rejoice when it is over, and if I take too much longer, he will be pleased to help me along.

How do you answer him?

Only with words of love. (Her voice breaks into gentle sobbing) Only with words of love.

There seemed little point in forcing the entity to recreate the trauma of the death experience, so I decided to terminate the second session at this point. Everyone agreed that we had received a great deal of data dealing with daily life in Scotland of the fifteenth century and that we had details regarding everything from linen preparation to weaponry. We were also delighted with the quick wit of the entity and amused at the lively manner in which she responded to my questions. And each of those who witnessed the second session were extremely impressed by the fact that Fiona's rapid responses were never incorrect. No matter how many times we moved her backward or forward, she always knew the ages of her children and other related trivia as they pertained to that particular time in her life pattern.

Our third session with Fiona, which took place two nights later, presented us with a surprise dividend which took us completely off guard and gave us a most extraordinary glimpse of a most bizarre facet of the paranormal.

Williams had brought Fiona back to a time shortly after the child Andrew was born. When he turned the questioning over to me, he told the entity that she could trust in me as she would her very most inner self and that she would keep no secrets from me.

We began by discussing matters which would seem pure trivia if I were to set them down for the casual reader, but for research purposes, would allow us to compile more facts that might be substantiated. Fiona said that she was troubled by the sound of my voice. I counted to three, moved to the year 1441, and told her that she had no reason to be disturbed.

At the final count, we were listening to the music of bagpipes. I asked Fiona if she might hum or sing along with the music.

"It's got no words," she said, "but it stirs the blood, doesn't it?" Upon saying this, she began to hum a lively tune with a strong Scottish flavor.

Fiona told me that we now stood outside, listening to the sound of the pipes being carried on the wind. I asked her to describe the various kinds of flora growing around us, which she did without hesitation. Later, we determined that all of the plants which she named would have been growing in Scotland at that time.

"I want to thank you for talking with me, Fiona," I began. "When I count to three. . . ."

"Oh," she interrupted, "there is someone else here!"

"Who?"

Fiona-Joyce squirmed in her chair. She appeared to be frightened and she was becoming more agitated by the second. "I don't know, but he is approaching us!"

"Relax. You need not feel any anxiety. When I count to three we will begin to move away from Scotland and 1441. We will move through time and space. One . . ."

"Brad!" Joyce screamed, "there is someone else here talking to me!"

Something had seized Joyce before I could finish the countdown that would have brought her back to 1969. Our control had obviously been broken, because that had not been Fiona with her soft Scottish brogue who had screamed for help. The voice was that of Joyce, circa 1969, and she was not calling out in her fear for assistance from a stranger, she was shouting for help from me, a friend, who stood by in momentary confusion.

"Brad!"

"Deep sleep, Joyce!" Williams commanded in his deep, reassuring voice. Williams was, of course, the hypnotist who had been in control. It was Williams who, each session, would regress Joyce to her ostensible life as Fiona, then introduce me to the entity and allow me to do the questioning. Now, to our consternation, something had, in some manner unknown to us, managed to temporarily usurp Williams' control.

"You're in a deep sleep, Joyce," Williams told her. "It is 1969, and we are here in Brad's office. Who was talking to you?"

"I don't know."

"Do you want to see who it was? Do you feel fear? Do you want to wake up?"

Joyce indicated that she was frightened, but, somehow, she felt an obligation to attempt to contact the interloper.

"He cannot harm you at all," I told her, once again assuming control from Williams. "You must feel absolutely no fear or anxiety. You will be able to see this entity objectively. I am going to place a golden shield of protection around you. I will take the tip of a great Crusader's sword and trace a circle of fire around you. Nothing will be able to penetrate the circle of flame. Do you see my sword? [This was power of suggestion, of course. Joyce answered, "Yes."] It is going around and around you. Do you see the flames that it leaves in its wake? ["Yes."] It is now completed."

"I see him," Joyce said. "He stands very straight and tall. He carries his hands before him as if he is reaching out to me. He tells me to come closer."

"Go ahead," I assurred her. "You can because of the circle of protection which I put around you. You need have no fear or anxiety."

"He smiles at the flames, and he speaks, but I cannot hear him."

I counted to three, told Joyce that she would now be able to hear him distinctly.

"He is looking for one of those assembled here tonight."

"Ask him to whom he wishes to speak."

Joyce's forehead crinkled in concentration. "I—I can't understand him. I've never heard . . . seen . . . anything like this. It is like he is speaking in geometric designs . . . like I can see these designs in cartoon-type balloons over his head."

"When I count to three," I told her, "you will be able to translate these designs as he releases them."

Joyce said that she still could not understand the entity. I directed her to convey that she wished to cooperate but that she could not until she could understand what he wished to communicate. If he did not wish to talk, I said, then she must tell him that we would leave him.

Joyce's next impression was that the entity wished to speak, but could not. Joyce described him as wearing a loose-flowing garment with a hood which shielded his face from her vision. The skin of his arms, which could be seen as he reached out toward her, was a dark, healthy brown.

"Brad," Faye Clark, who was witnessing the experiments that night, spoke up. "I think I know who this is, and I think that I am to be the recipient of the message. It is also my feeling that if you were to change the circle of fire to an aura of golden orange, he would be able to speak."

I did as Faye suggested, and Joyce said that the mysterious entity was now surrounded by swirling colors. "Tell him that he is welcome here," I told her. "Ask him to speak if he desires to communicate with anyone here. We would like to hear from him."

"Someone here knows him," Joyce said.

"Mr. Clark says that he knows him."

At this point, the entity delivered a message through Joyce, which, judging by Faye Clark's response, had great personal meaning for him. Then, after a general message to all those assembled in my office that evening, the entity left us.

Afterward, as we sat around coffee cups analyzing the experience, I was interested in noting the spectrum of reactions and comments from those who had witnessed the unexpected communication.

First of all, our reluctant medium, Joyce, was completely stunned to hear from us what had come through her lips. She had never had any aspirations of becoming mediumistic, and she firmly expressed her wish that she would never again be "used" by an external entity.

Faye Clark told us that the entity had first contacted him years ago and that it had given him certain instructions which he had attempted to follow. This had been Clark's first contact with the entity since that time, and he had been pleased to receive certain admonitions which had been meaningful to him in relation to the previous teaching.

Rita Schmidt, either because of her own sensitivity or because she may have become susceptible to my hypnotic suggestions, had seen clearly the circle of fire which I had drawn around Joyce with my "Crusader's sword." Later, when the entity took control of Joyce to deliver the message to Faye Clark, Rita saw Joyce's features become transfigured into those of a gaunt visaged man with a dark beard. She had become so upset by the metamorphosis that her husband had had to lead her from my office.

Williams and I were puzzled by the fact that hypnotic control had been broken. While neither of us would flatly deny the existence of entities, elementals, and possessive spirits, we had never considered the possibility of such ethereal interference in our experiments. Even after such a dramatic episode as that evening's, I do not believe that either of us would state that our placing a subject in hypnotic trance would open him to possession by "spirits." With an experienced, competent hypnotist at the helm and in full control of his subject, there can be little danger of any extraneous force, or will, influencing the entranced party. If what happened that night really was the temporary invasion of an extraneous intelligence—and we did witness a most extraordinary phenomenon along with a dozen others who were in attendance that night—then we would have to suppose that the entity responsible for such an action was indeed a most powerful one.

As we listened to a playback of the tape for that evening, we were able to pick up at least three places when Fiona had become nervous or frightened and had told the control, me, that there was someone else present. Although a regressed subject does not generally remember but but bits and snatches of the experiment, Joyce, perhaps because of the strange, etheric "interference," did recall being watched from the trees by a hooded figure. As "Fiona," she had felt that it was her nemesis, the priest, spying on her in order to present another uncomplimentary report to her husband, Lord Riven.

Faye Clark told us that the entity which had spoken through Joyce that night had lived at approximately the same time, the fifteenth century, but on the other side of the globe. It seemed possible to Clark that, desirous of making contact, the powerful entity had somehow gained knowledge of our time travel back to that particular plane of existence and had "hitched a ride" back with Joyce as we began to count her back to 1969.

And all of this, the discovery of "Fiona" and the visitation by an entity from an ancient priesthood, had come about because Joyce lost a valuable ring. Although hypnosis was unable to permit Joyce to establish a recreation of how she had misplaced the ring, the valued circlet did return under most mysterious circumstances.

It was the day after the final session with "Fiona" and the surprise visitation had taken place—five days after Joyce's ring had disappeared—that we began to notice a most disagreeable odor which seemed to be emanating from our downstairs half-bath. There were no sewer problems in spite of heavy summer rains, but I can remember spraying the bath with air fresheners on several occasions that day. After all, we were entertaining a good number of people who had come to volunteer for experiments in controlled out-of-body experience, and my wife and I were embarrassed by the terrible smell.

That evening, Williams was in my attic study explaining the scope of our experiments to a number of guests. My wife Marilyn, my secretary Jeanyne, and I had excused ourselves to prepare cold drinks and dessert. We were the only ones downstairs in the kitchen; everyone else was upstairs in the study.

"That smell!" Marilyn complained. "I'm embarrassed to have anyone come out in our kitchen with that terrible odor coming from the half-bath."

She picked up a can of air freshener, walked back to repeat the ritual of pressurized purification.

"Say," she snapped her fingers. "The smell seems to be coming from the children's sink in the hall. I've been keeping some potatoes under there. You don't suppose there is a rotton potato in the sack?"

"How could there be as often as you've been making potato salad this past week?" Jeanyne asked. "You haul that sack out at least once a day."

"Well, it won't hurt to check," Marilyn said.

She knelt, opened the door in the sink's cabinet, removed the potatoes.

We found no rotton potato, but we did find Joyce's ring. And almost at once, the disagreeable odor had gone.

"It appears that something may have been using the 'bloodhound technique' with us," I remarked. "It seems as though we have been led by our noses and our sense of smell right to Joyce's ring!"

Joyce was highly elated to have her highly valued ring returned to her, but she could not understand us when we described where we had found it. She had never used the half-bath downstairs, and she was unaware of the small sink and cabinet in the back hall which we had installed primarily for our children's usage. But where and how we had recovered her ring did not matter at all to her. She was only overjoyed to have regained possession of her keepsake.

And, I guess, her repossession of the ring is really all that does matter. Maybe too often we mortals insist on asking "why" and "how" when we should really learn to be more gracious recipients of gifts bestowed upon us.

Chapter Five: INTO THE TIME TUNNEL

The romantic notion of being able to travel either forward or backward in time has teased man's imagination for centuries. Devotees of science fiction never seem to grow weary of an author's attempt to come up with a new twist on the standard "time machine" plot. It may be, however, that the concept of a physical machine constructed especially for time travel is an erroneous one. Man may one day learn that the one mechanism capable of traveling unhindered through the space-time continuum is his own mind.

In the introduction to this book, Professor Charles Hapgood related how he and Williams utilized mind travel to investigate the histories of various archaeological excavations. Professor Hapgood has told me that a great deal of the information relayed by hypnotized subjects directed to these locations has since been verified by in-field expeditions.

As Professor Hapgood stated in the introduction, the accuracy with which subjects under hypnosis have described the social conditions of past times into which they have been sent has inspired him with a dream of far-reaching historical investigation. It is his hope, Hapgood has said, to have the resources to "... use a hundred hypnotists and five thousand hypnotic subjects for a really thorough investigation of how people lived in past times." Professor Hapgood has become convinced that it is from these hypnotized mind travelers that an investigator can acquire, and later confirm, the sort of fascinating details of everyday life that are "usually neglected in the history books."

Spontaneously, people have been inadvertently making sudden trips on the time track for centuries, and the processes of obtaining visions of the future (precognition) and recreations of the past (retrocognition) have become recognized as another uncontrollable facet of psychic phenomena. If energy, like matter, is indestructible, then the impulse and vibration of every word and deed ever uttered or enacted might still be echoing and pulsating on some psychic ether. The same kind of paranormal mental mechanism that enables the emotions of certain individuals to permeate a room or a house and cause their "ghost" to be seen by those later inhabitants who may possess a similar telepathic affinity, may also cause certain emotionally charged scenes of the past to become imprinted upon the psychic ether and reactivated by those individuals with the proper attunement. At the same time, momentous and emotionally supercharged incidents from the future may somehow reverberate "back" into the present.

There are numerous classic cases of those who have experienced spontaneous trips on the time track. Anyone at all familiar with the literature of psychic phenomena has read accounts of the Petit Trianon incident, wherein two English school teachers, Miss C. Anne E. Moberly, principal of St. Hugh's College, Oxford, and Eleanor F. Jourdain, a member of her staff, found themselves, in 1901, traversing the grounds of the French tourist attraction as it existed in the time of Marie Antoinette. Another oft-cited case is that of Miss Edith Oliver, who, on a rainy night in October, 1916, observed a village fair, the like of which had been abolished in 1850, and drove on a particular avenue that had disappeared before 1800. The famous "phantom battle of Edge Hill" was refought by spectral soldiers on several consecutive weekends during the Christmas season of 1642, and emissaries of the King, who had been sent to debunk the accounts, were able to recognize comrades who had fallen in the bloody fray.

On August 4, 1951, two Englishwomen vacationing in Dieppe, heard a violently audible recreation of the ill-fated raid which had taken place nine years before and had resulted in the slaughter of nearly a thousand young Canadians. The record, which the women kept of the ebb and flow of battle, was found to be identical to the minute with accounts of the raid which were held by the war office.

Anyone who chooses to take the time can find hundreds of testimonies from sober and sincere men and women who have claimed to have walked into offices from another era, driven on roads that no longer exist through lively villages long ago deserted, and who have witnessed everything from love scenes to fist fights from previous decades and centuries.

Author Russell Kirk told the *Los Angeles Times* how he glimpsed a quaint street one night in 1949 while he was exploring the ancient city of York between trains. He has since spent years trying to rediscover that short street beautifully lined with eighteenth- and seventeenth-century houses. Kirk has finally concluded, on the basis of available records, that he must have seen a section of the city as it once was before it was destroyed at the turn of the century.

In 1956, Leonard Hall reported to the St. Louis *Post-Dispatch* that he had seen Spanish *conquistadores* and Indians when he and a number of companions were fishing and camping on the Upper Current River in the Ozarks in August, 1941.

On October 23, 1963, Mrs. Coleen Buterbaugh, secretary to the Dean of Nebraska Wesleyan College in Lincoln, stepped into an office as it must have been in the 1920's. Mrs. Buterbaugh told Rose Sipe of the *Evening Journal:* "I gazed out the large window behind the desk and the scenery seemed to be that of many years ago. There were no streets. The new Williard sorority house that now stands across the lawn was not there. Nothing outside was modern. . . ." With the help of old college yearbooks and a venerable member of the college staff, Mrs. Buterbaugh identified the apparition of a woman which she had seen in the office as the image of a music teacher who had died in that room.

With Bill William's rationale of "if 'psi' phenomena is possible spontaneously, why not learn to control it" as our guiding principle, we have conducted numerous experiments in mind travel into scenes of the past. For several of these sessions, my friend Rita Schmidt served as the subject. At this point, I must concede that regardless of how fascinating the experiments were, we have not come up with any kind of impressive evidence that would convince the skeptic that we had actually found access to a "time tunnel." In most cases the circumstantial evidence for at least some kind of clairvoyant reading of the past is most impressive. I have been an avid student of history since childhood, and in more than one instance, I found my memory of a certain episode faulty when compared to Rita's psychic reportage, which I later verified by research in reference volumes. I do know that Rita has never been particularly interested in history, and I am quite certain that she had never heard of most of the incidents to which we "sent her back."

Unless an archaeological expedition brings back confirmatory evidence, as in the case which Professor Hapgood reported, there seems little way of substantiating a trip through the time tunnel back to ancient times. To revisit more recent historical events would only invite accusations that the subject or the hypnotist have at least secondhand knowledge of the incidents described. The only way to "prove" mind travel into the past seems to be to allow scholars to select a certain incident which lies far enough back in time to be removed from the general subject's realm of knowledge, yet which has already yielded certain pertinent, and generally agreed upon, data to those who have made the historic episode a part of their scholarly expertise. Once such an incident has been selected by a panel of scholars, a hypnotized subject might then be sent back to describe the characters and the activity for the academicians' scrutiny and examination. If enough specific actions were combined with enough revelatory minutiae, then it might be so adduced that the subject had, in some manner, cut through the barriers of time and reported upon a scene and upon its actors with a degree of accuracy which would lie far beyond chance.

Professor Charles Hapgood, an historian of considerable reputation, feels that a good number of convincing time travel experiments were conducted by the psychical research group at Keene.

"Our success with time travel into the past inspired me to see whether we might not be able to project our subjects into the future," Professor Hapgood recalls. "I reasoned that time travel, if it exists, should work both ways."

To Professor Hapgood's utter amazement, the psychical research group at Keene State College was quite successful in projecting subjects into the future. In several instances they managed to project the subjects two or three days ahead. This had the advantage that it was easy to check what the subjects had said about the future under hypnosis.

One of their subjects was a boy named Jay. On a Sunday evening he was put into trance and received the suggestion that, at the hypnotist's count of six, it would be the following Wednesday. The hypnotist counted to six and asked the subject to name the day of the week. Jay replied, "Wednesday." They asked Jay to give them the headlines of the Wednesday newspaper, but he could not. (On the following Wednesday, Professor Hapgood reports, they established the fact that Jay did not see a newspaper or listen to radio or television news on that day.)

Jay told them that he was at the Keene Airport and that he was picking up a very interesting story which had to do with an airplane accident that had occurred at Montpelier a year before. There had never been a satisfactory explanation of the accident, and Jay had been especially interested in learning more about the incident. Now, in trance, reporting the experiences of three days ahead in the future, Jay said that he was at the airport listening to a complete account of the disaster as it was being related to him by a pilot who happened to be between flights.

Professor Hapgood asked the students in the circle to watch Jay closely during the following Wednesday to see whether the events throughout the day (such as class assignments, tests, luncheon menu, etc.) would correspond to those details given to them by Jay in trance on Sunday. In a post-hypnotic suggestion, Jay was asked to come visit Professor Hapgood on Wednesday evening.

"When Jay came," Professor Hapgood said, "I asked him where he had been. He said he had been to the Keene Airport. I asked him when he had decided to go down there, and he said it had been about the middle of the afternoon and he had asked his girlfriend to accompany him. I asked him whether he went down there often, and he said, no, he went about once a month. Then I asked him whether anything interesting had happened, and he told me exactly the same story he had given us Sunday—he had met this flier who was just passing through, purely by accident, and had learned the cause of the Montpelier crash."

Later, when the students who had attended the hypnotic session reported back to Professor Hapgood, they found that ". . . a comparison of the details of the entire day showed a nearly complete agreement between the events of the day and the trance precognition. Incredible as it seemed, it was clear that Jay had lived through an entire day three days before it happened!"

Professor Hapgood feels that an even more dramatic case is that of a subject named Henry. This young man was entranced on a Sunday evening and "progressed" to the following Thursday. Under trance and ahead four days in the future, Henry told the experimenters that he was going to Brattleboro that evening to have a good time, i.e., to get drunk. They asked him how he was going to get there, and he said he was going to borrow his friend's car.

The hypnotist progressed Henry along a few hours, and he told them that he was in a diner drinking beer with two women, who were making improper advances to him and saying very uncomplimentary things about their husbands. When pressed under hypnosis to relay these remarks, Henry refused to do so, as it would conflict with his ethical standards. However, he did tell the experimenters that he returned to Keene about 2:00 A.M. and had some trouble with the dogs at home, because they barked and awakened the family. Henry had hoped that he might get to bed without his condition being noticed by his family.

The following Friday, Professor Hapgood saw Henry in the Student Union.

"Henry," he hailed him. "I know where you were last night!"

Henry smiled, decided to call the professor's bluff. "I'll bet you don't!"

"You went to Brattleboro," Professor Hapgood said, enjoying the look of surprise on Henry's face. "You took Jim's car and went to the———diner and had a lot of beer."

Henry looked absolutely amazed, then said: "But I bet you don't know what else happened!"

"Yes, I do, Henry," Professor Hapgood assured him. "You met two women there and talked with them."

At this point Henry began to show real alarm. "But you don't know what they said, do you?"

Professor Hapgood calmed him. "No, Henry. You refused to tell us that last Sunday when you told us the future under hypnotic trance."

"To those who flatly deny the possibility of this, I say simply try it with any good hypnotist and any good hypnotic subject," Professor Hapgood said recently. "No amount of secondhand evidence can be convincing, but it is within the power of anyone to see the direct evidence for himself if he will take the trouble."

There are those who would choose to explain away our haughty lady from Old Scotland, "Fiona," and all cases suggestive of reincarnation, even those with enormous confirmatory evidence, such as Jonathan Powell-George Field (see *Other Lives*) as being examples of psychic "time travel." Such a theory would suppose that it is possible to travel back in time and to identify with someone from a past period, thereby coming into possession of the memory of that person's lifetime. There might even be a process of psychological attraction involved by which one would naturally pick out past lives that would complement and complete one's own present life, making up for its deficiencies or explaining them.

It seems to us, however, that the principal difference between the past-life memory and time travel, is that when the subject has been moved back into another time period independently of reincarnation memories, he becomes merely an observer, never a participant. For example, when we sent Rita Schmidt back to observe the Spanish invasion of Mexico in the fifteenth century, she described the streets of the cities and the bloody slaughters with equal dispassion. It was as if she were telling us about a particularly graphic movie which she was watching. Earlier, when we had regressed Rita to what seemed to be an authentic past life memory, she was living, feeling, reacting, suffering. She was the central protagonist, rather than a mere reporter.

On the eve of our solid week of controlled mind travel experiments (June 22, 1969), the beloved singer-actress Judy Garland passed away. A good number of those witnesses and volunteer subjects who arrived at our home for the sessions brought up nostalgic references to the tragic, diminutive figure, who had so vainly sought for her right to a "somewhere over the rainbow." Those who had virtually grown up with Judy Garland had their own memories of sodas, malts, jukebox Saturday nights, and they commiserated with one another over the passing of an era.

It was perhaps on the third night of the experiments that someone suggested placing a subject in trance and asking him to attempt to travel backward in time to trace the evolution of Judy Garland through her various past lives. Now, to entertain such a suggestion, one has to accept, first of all, the possibility of reincarnation. To further fulfill such a suggestion, one next has to recognize the possibility of controlled retrocognition, or hypnotically directed out-of-body projection into the past. If occultists are correct in their esoteric pronouncements about the Akashic Records, those etheric impressions of each individual's past lives, then it would be possible for an entranced subject to read these spiritual file cards in the manner of the "sleeping prophet" Edgar Cayce.

Absolutely no claims are made for the following transcript. No amount of objective proof could possibly be made available which would confirm any of the data revealed by our entranced subject. For those individuals to whom such an experiment is utter nonsense, no amount of empirical evidence could possibly convince them of the experiment's validity. For those individuals who are predisposed toward such concepts as reincarnation, Karma, and the Akashic Records, the transcript may seem to provide certain significant insights into the tormented entertainer's life.

The subject was directed to go back in time until he first contacted the entity who was known in this existence as Frances Gumm, Judy Garland. Once contact had been established, the subject was told to observe the entity and report what activity the entity might be pursuing.

Go back, farther and farther back in time, until the first time that the entity whom we know as Frances Gumm, Judy Garland, first inhabited a fleshly body on the earth plane. At the count of three . . . Do you see her now?

Yes, she is in a temple in Egypt. Her name is something that she does not know, but they call her in honor of the goddess, because she sings and brings the messages. No one knows her name. She is a temple priestess, so she has given up her name.

Go into her thoughts and tell us what she is thinking.

She is thinking that she will serve whomever she encounters. She has learned how a soul can raise another soul to spiritual elevation.

How did she learn this?

She was taught in her sleep by a spiritual master. The master taught her how to sing so that her voice might prove a blessing to her fellowman. As a child she was singled apart from the others for special instruction.

Listen to her sing and sing along with her. Perhaps the words will be unfamiliar, but at least hum along with her (since the subject possesses a good voice and musical training, he was soon humming a pleasant melody, completely unknown to all who witnessed the experiment).

Move ahead to a later time now. The entity will be an older woman. At the count of three, tell us what she is doing. . . .

She teaches. She looks at the children to see which ones were born to be priests and priestesses, which ones were born to be healers, which ones were born with other gifts. She uses her spiritual gifts very well.

Now let us leave this life as a temple priestess and move on to another earthly existence of the entity whom we know as Frances Gumm, Judy Garland. One . . . two . . . three. . . .

I see sand . . . a marketplace. I hear shouting . . . raucous laughter.

Do you see the entity?

Yes. This time the entity is a man.

What is his name?

(Phonetically) Ali Hasa.

How old is he? What does he do for a living?

He is forty-seven. He is a trader in a marketplace.

Where is this? And when?

It is a desert-like country. They do not mark years as we do. (laughter) Ali Hasa is a great cheat.

Why does he cheat people?

To make money. It is expected of one in the marketplace. He does not feel as though he is doing wrong.

Does he deal in slaves?

Yes. And in intoxicants . . . and opium.

Does he himself use opium?

Yes, he feels it makes the world easier to live in. He believes that it clears his mind and helps him see things more correctly. He sees the world as a great marketplace.

Does he have a family?

Yes, a wife and child. No mistresses, though. When he wants a woman other than his wife, he takes a prostitute or a slave. They are always accessible.

Move ahead another ten years. . . . What is Ali Hasa doing now?

His place at the market is empty. He is no longer there.

Go back until you see him. One . . . two . . . three. . . .

He has been stabbed in the back by other traders who have grown tired of his cheating them. He screams and throws up his hands. Now he is dead. He walks about in confusion and darkness. Now his real self is beginning to float . . . to float . . .

At the count of three, time will progress and you will continue to follow the entity to another birth. One . . . two . . . three. . . . Where are you now?

Opera. Singing opera. On stage.

What is the entity's name?

Something that begins with an "R." Rudmilla. Something like Rudmilla.

What is she doing? Is she an opera singer?

No. Now I see more clearly. She is entertaining at court. She is singing for them.

Can you sing along with her?

(The subject once again hummed along with the observed entity. The song, although unidentifiable to any of those present at the experiment, did have a definite eighteenth-century mid-European flavor.)

Where is this court for whom she is singing?

Austria. Yes, Austria. But she travels about from court to court with her music. She is a court musician . . . and a courtesan.

How old is she now?

She is twenty-nine.

At the count of three, you will move ahead another ten years in Rudmilla's life. . . .

She is singing. She sings; she dances; she laughs.

Move ahead another ten years at the count of three.

She is still a court musician. She is popular because of her ever youthful voice. And she is still a very good lover. She does not feel she is immoral. She feels that to make love is a necessary part of her work.

Another ten years at the count of three. . . .

She is still active in court life, but now she teaches more than performs. Yes, she still has lovers. Young men are attracted to her.

Another ten years. . . .

She is nearly seventy. She doesn't go out much anymore. She cannot sing anymore. But the young still admire her for what she once was.

At the count of three you will go to her last moments as Rudmilla. . . .

She has been hurt. It was an accident. She is dying of injuries. She is leaving the body. She realizes that she has been happy, but that she has been very vain. She has not thought much about heaven or an after-life.

Follow the entity now through time and space until it experiences another rebirth. You will not lose sight of the entity. At the count of three, you will see the entity in a new life. One, two, three. . . .

Her blonde hair is in braids. Her skin is white. She is a Swiss girl who sits tending goats. She has mountains and grass and rocky pasture all around her. The year? It is 1836.

Move ahead five years. . . .

She is sitting in the sun in front of her stone cottage. She is watching her child.

At the count of three, you will be inside the mind of this entity and you will be able to tell us what she is thinking. . . .

She is thinking about her son. She is wishing that they could live in the city where there is more excitement. It is gayer there. She is young and she wants excitement and good times.

At the count of three, go on three more years. . . .

She is in a village, but it is not a city. It is better than her pasture, but she still yearns for the city. She no longer watches the goats. She works in a small shop.

Another five years. . . .

She is in an old shack. She is brooding about her wasted life. She is about thirty years old. Her name? I am still not certain about the last name, but now I hear that her name is Gisella.

Move ahead ten more years and once again be inside her thoughts. . . .

She remains bitter that she must still live in a small village while the excitement of the large city still eludes her. She is now nearly forty. She has long ago left her husband with the goats in the pasture. She does not care to see him. She has had another child, but it is illegitimate. She hoped to make enough money in her shop to travel to the city, but business was never that good.

Ten more years. . . .

She now thinks of her husband and wishes that she had not abused him so. Her son has gone away. The other one died. She ekes out a sparse living selling bread. She thinks now of the mountains which she forsook . . . the husband which she deserted . . . the son who scorned her. She never did get to go to the city. She misses her son. She wishes she knew where her husband was.

Move ahead to the entity's last day as Gisella. Tell us her last thoughts. . . .

She thinks of how sad it is when one must stay all the time in one place, yet yearn always for another. She thinks of how sad it is to spend one's entire life being dissatisfied and to come to one's last moments and realize that one has not lived at all, that she has never really been able to do anything about her life.

Observe the death experience. Remember that you are only watching. You will feel no suffering or pain.

She dies in her sleep. Heart attack. Paralysis comes in the night and she passes on.

You will be able to see her clearly and distinctly after death.

She is happy now. She knows now that dreams are good, but that one must have substance in order to live happily on the physical plane. An hour after she dies she does not care about her own body.

Enter the entity's essence. What is the entity thinking?

She is a young girl again. She thinks of herself as a young girl. She does not think of the future.

Move ahead in time. Maybe fifty years, seventy years. Drift with the entity until it once again assumes a physical form on the earth plane. One . . . two . . . three . . .

I see a baby.

What is its name?

Frances . . . Frances Gumm. . . .

Chapter Six: HYPNOSIS AND ESP

In February of 1948 a concert being given in the Dutch resort city of Scheveningen went disastrously awry under most peculiar conditions.

The solo violinist had been rendering a fine performance of a Bach concerto when suddenly he lapsed into a screeching cacophony of sound. After murderously scrubbing his bow against the strings for a few moments, he abruptly stopped and stared at his instrument, confounded, as though he did not know what it was. The equally puzzled audience watched with sympathy as the violinist's face registered shock and profound embarrassment. Then, with an obvious effort, he regained control of himself, resumed playing, and eventually finished in as fine a style as he had begun.

But the concert was not yet over. Next on the program was a difficult piano concerto, to be played by an accomplished French *artiste*. She plunged into the piece with great skill, as had the violinist before her.

About halfway through the concerto, she was struck with a malady similar to that of the violinist. Her fingers started to trip over themselves, producing a harsh discord to the orchestra's accompaniment. Then she came to a dead halt.

For nearly forty bars the orchestra played without her, then by visible effort of will, she shook herself out of her seeming "trance," and finished the piece.

In the ensuing days the city could not help talking about the bumbling musicians. Two excellent, trained professionals making such mistakes in a concert hall! No one knew quite how to explain it.

The entire affair was recorded in the March 1, 1948, issue of *Time* magazine. The Dutch critics had at first placed the blame at the feet of the conductor for not having rehearsed the orchestra properly, until it was pointed out that the soloists had been the ones who had mangled the music. *Time* continued with the narrative, following the pianist back to Paris.

Upon reaching her home soil the pianist, still seething with anger, told reporters this story: "There is a Dutch building contracter whose hobby is hypnotizing by telepathy. This man made a bet that he could ruin the concert with tele-hypnosis. I had gotten to the middle of the last movement. There were no more difficult places ahead and nothing to provoke any confusion. Then, suddenly, my memory went blank.

". . . One of the musicians in the orchestra went out to the casino terrace after the concert. At the table next to him he heard four men exchanging congratulations for having successfully upset the performance by tele-hypnosis. Three of the men handed a fifty florin bill to the fourth one."

This story, incredible as it may sound, did happen, and was carried by one of our nations' foremost news magazines. Entitled "Svengali in Scheveningen," it is a rather startling example of hypnosis, achieved not through audio means or visual fixation, but solely through the strength of the hypnotist's thought.

Not all experiments in tele-hypnosis are carried out in the same fashion as the Dutch contractor, however. Many other successful attempts have been made that do not publicly humiliate a hapless victim.

Wade T. Hampton, Ph.D., has done extensive work in hypnosis, some of which he reported in the November, 1956, issue of *Fate*. One of the aspects he has worked on is tele-hypnosis.

Dr. Hampton related an incident in which he was sitting in a doctor's waiting room with a friend. Across from them sat a young woman, deeply engrossed in a magazine. The friend, having heard Hampton speak often of hypnotizing a person without his knowledge, suggested that Hampton put the young woman to sleep—by telepathy.

"You are becoming very tired," Dr. Hampton intoned mentally. "Your eyes are becoming very weary . . . you are too tired to read any longer . . . you feel so relaxed and comfortable that you find yourself getting sleepier and sleepier . . . your eyelids are so heavy . . . they are beginning to close . . . your eyes are closing and you're falling fast asleep . . . your eyes are closed now and you are in a deep sleep . . . deep sleep . . . deep sleep."

Dr. Hampton's first attempts were unsuccessful, but after repeating these suggestions for about ten minutes, they began to take effect. First the woman's head began to nod. As her head fell further and further forward, her eyes began to close. Her chin fell upon her chest, her eyes completely closed, and she appeared to be in a sound sleep.

The doctor's companion was convinced. "Now let's see if you can wake her up."

Just as Dr. Hampton was about to comply with a mental command, however, the magazine the woman had been reading slipped from her fingers. The sound of the magazine hitting the floor immediately caused the woman's head to jerk up and her eyes to spring open. She bent to pick up the magazine, resumed reading.

Dr. Hampton explained that had he had time to give the suggestion that she would awaken only at his command, she would not have been disturbed by the falling magazine. He was also quick to point out that the young woman in question must have been sensitive to begin with, or it would have been impossible to hypnotize her so rapidly in that manner. Telepathic induction of hypnosis is normally very difficult.

Nevertheless, experiments such as these are being conducted by interested parties around the world. Most of them are performed in the spirit of scientific progress and understanding, although a few, like those of the Dutch building contractor, are uneasily suggestive of mind control. The more nefarious uses of tele-hypnosis will be discussed later in the chapter.

It would have been impossible for the exponents of hypnosis and the paranormal to have avoided each other for very long. Both areas of investigation deal with the unknown and, as yet, unexplainable levels of the mind, and both occupy the extreme fringes of scientific respectability. The boundaries of the two fields continually overlap. When Franz Anton Mesmer reintroduced hypnotism to the modern world, paranormal activities and occult dealings were associated with his works. Even before Mesmer's time "occult explanations were given to hypnotic phenomena," according to Dr. Stanley Krippner, author of a study entitled *The Hypnotic Trance, the Psychedelic Experience, and Psi Induction: A Review of the Clinical and Experimental Literature.*

"From the beginnings of recorded history, paranormal occurrences were so closely associated with hypnotic suggestion that they were taken to be the products of hypnosis," Dr. Krippner writes. "The celebrated Ebers papyrus, over 3,000 years old, described the use of hypnotic procedures of Egyptian soothsayers."

Krippner goes on to point out that tribal medicine men, witch doctors, and religious leaders throughout the ages have used hypnosis to heal the sick and to foretell the future. Then, in the fifteenth century, Swiss physician Philippus Aureolus Paracelsus released his theory of what he called magnetic healing. Paracelsus used magnets to treat disease, believing that magnets, as well as the magnetic influence of heavenly bodies, had therapeutic effects.

Magnetic treatment theories went through several stages of evolution and many successive scientists. It was during the latter part of the eighteenth century that Mesmer, acting upon the hypotheses of these men, developed his own theory of "animal magnetism" and hypnosis.

Hypnosis entails, according to Mesmer, the specific action of one organism upon another. This action is produced by a "magnetic force" which radiates from bodily organs and has therapeutic uses. Hypnotism therefore makes use of this force, or the vibrations, issuing from the hypnotist's eyes and fingers.

As the popularity of hypnotism spread throughout Europe, those working with it started to discover some rather peculiar things. One subject was suddenly able to clairvoyantly locate a missing pet dog. Another was able to diagnose bodily disorders. Commissions were organized to investigate this aspect of hypnosis. Some researchers uncovered ample evidence to support the manifestation of ESP under hypnosis, while others reached completely negative results.

In the latter part of the nineteenth century the British Society for Psychical Research appointed a commission for the study of pain transference from hypnotist to hypnotized subject. At the same time, psychologist Edmund Gurney and his assistant Frank Podmore experimented with the same area of research. In the Gurney-Podmore experiments the hypnotist stood behind the blindfolded subject. The hypnotist was then pinched, and the subject told that he would be able to feel the pain in the corresponding area of his own body. Gurney and Podmore reported substantial success, although none of their experiments were carried out with the hypnotist and researcher at any great distance from the subject.

Research continued into the extrasensory aspects of hypnosis, despite hostility from the established sciences. In 1876 Sir William Barrett, an English physicist, presented the results of his experiments in clairvoyant card reading to the British Association for the Advancement of Science. A number of Barrett's colleagues rewarded the physicist's extensive endeavor by walking out during his presentation.

Hypnosis and ESP arrived on the threshold of the twentieth century under much the same cloud that they had carried with them from Mesmer's day. A more enlightened outlook was beginning to be sustained by some members of the scientific establishment, but the two ogres of the Scientific Method—predictability and repeatability—refused to be satisfied.

Just what is the relationship between hypnosis and ESP? Researchers have recognized for some time now that the hypnotic state closely resembles the state of consciousness in which manifestations of ESP occur. Although a description of this state is difficult to achieve, it appears to be very much like that somnambulistic state between sleeping and waking. Somewhere within this nebulous "between," conscious mental activity ceases and deprives the mind of its usual sensory impressions, thereby directing all attention to one, expectant, area. It is from this area that psychic impressions presumably come.

There seems scant difference between the trance of a psychic and the hypnotic state. The only immediately discernible difference is that the one is self-induced, while the other is induced by, and subject to, the control of the hypnotist. The argument therefore reads: If ESP can manifest under trance, then why cannot a hypnotist so manipulate the hypnotic state as to achieve the proper state of consciousness and, thereby, literally, induce ESP?

And that is exactly what several hypnotists have done.

Hyman Arthur Lewis, Director of the Michigan Hypnosis Institute, Inc., reported an experiment conducted on April 17, 1958, with mental telepathy via hypnosis. The two subjects were preconditioned, and both somnambules. They were Geraldine Ann Glaser, age twenty, a student, and Robert Topolewski, thirty-five, a tool and die maker. The principals of the Institute were gathered, some of whom expressed open skepticism. Don Meyers, former president of the Association to Advance Ethical Hypnosis, conducted the experiment.

In a report to *Fate* magazine, Lewis explained that before the experiment got underway the officiators had decided that the subjects should transmit their impressions by visualization. This meant the results would be recorded pictorially.

"In this controlled experiment we used the main office and our training room in the rear of the building," wrote Mr. Lewis. "These two rooms are separated by two other rooms, with approximately sixty feet of space between them. The total group present numbered sixteen persons. This group was divided, with eight onlookers in each of the two rooms used for the experiment."

With the experiment thus set up, the two subjects were placed under hypnosis. Classical tests were used to ascertain the validity of the hypnotic trance. When both subjects were completely under, Robert Topolewski was told that he could open his eyes, but still remain in trance. He was then given a sheet of paper with instructions to visualize anything that came to his mind and to draw that visualization on the paper. After a few moments of hesitation, Robert drew a double-line triangle. When he had completed his sketch, Robert was told that he was in telepathic contact with Geraldine Glaser. By concentrating on both his drawing and Miss Glaser, he was assured, he would be able to transmit the visual image to her.

At this point a telephone receiver was lifted in the room with Robert so a signal light would flash on in the room with Miss Glaser. This indicated to Geraldine's agent that the picture had been drawn and the subject was transmitting.

In the second phase of the experiment, Geraldine was told that she was in direct rapport with Robert Topolewski. She was told she would be receiving an impression from him, which she would then draw on the paper provided. Slowly Miss Glaser's pen began to move. Her completed sketch revealed a double-line triangle, exactly as Topolewski had drawn.

The experiment lasted for an hour and a half. When it was terminated and the two groups met to compare drawings, the researchers were unanimous in their evaluation that the experiment had been successful.

At the Duke University Parapsychology Laboratory, Dr. J. B. Rhine and his associates experimented with hypnotic induction in an attempt to achieve better scoring on ESP and psychokinesis (PK) tests. Experiments involving the use of hypnosis were run during the early years in the Parapsychology Lab. In order to test for psychokinetic ability a subject was hypnotized, then told that he would try very hard to influence the fall of 96 dice at a time. He was told that through his directed mental effort he would be able to make more of the 96 target faces turn up at his randomly selected number than the laws of chance would indicate.

There were six subjects involved in this experiment. All scored well before hypnotic induction. While in the hypnotic state, however, four subjects dropped below chance, while the other two continued to score above chance.

In an attempt to understand these results, considerable attention was directed at the procedure. It was then noted that the two consistently above-chance scorers had both asked for a break in the middle of the testing period. In the light of this information, two of the other subjects were re-hypnotized. All references to "concentrated effort" were absent this time. Instead, a "spirit of fun and relaxation" was encouraged, with the result being that the two subjects returned to their usual high level of scoring.

In the 1946 *Journal of Parapsychology*, Volume 10, Dr. Rhine speculated on the rather significant difference between these two conditions. He decided that the subjects had subconsciously resisted the more forceful commands of the hypnotist, a condition which had resulted in four subjects scoring below chance and the other two requesting a break in order to achieve a better frame of mind for high scoring.

Hypnosis was also used at Duke to inaugurate the ESP cards, a deck of twenty-five cards containing five types of symbols—a circle, a cross, a square, a star, and three wavy lines. Shortly after the introduction of this deck, Dr. Rhine discontinued use of hypnosis, declaring that "there does not seem to be sufficient advantage to warrant the greater expenditure of time and effort which hypnotic induction demands."

Dr. Rhine admitted that suggestions of encouragement and increased confidence aided the subjects, but he really did not know what to tell the hypnotized subject to do in order to raise his score. He concluded that ". . . it is not a fair test of hypnosis to tell a subject in blanket fashion that he will be able to score high, that he will be able to see the concealed subject, or anything else of that kind."

At that time Dr. Rhine viewed telepathy, clairvoyance, and precognition as unconscious processes, occurring separately from the subject's conscious awareness. Conversely, he believed hypnosis to be "not so much a phenomenon of unconscious nature as of limited consciousness." Hypnosis, according to Dr. Rhine, was "a state of highly restricted

consciousness to the point where attention is focused in a highly controlled fashion on a small area designated by the hypnotist." Within this focal point of highly concentrated and limited attention, Dr. Rhine believed that there existed full conscious awareness, which would therefore not be in accord with his hypothesis of the separation of psi from conscious awareness.

Work done by Stanley V. Mitchell has uncovered some fascinating side aspects of ESP and hypnosis. In the February, 1963, issue of *Fate* magazine ("Can Hypnosis Break The Language Barrier?") Mitchell reported a strange incident which happened to him while visiting a clinic in Russia.

". . . I hypnotized a nurse provided to me for a demonstration," he wrote, "and found her carrying out my instructions precisely—only to discover afterwards she did not understand English!"

On this same trip Mitchell spent some time in Poland, where he worked with a young American who spoke Polish fluently. As Mitchell began to hypnotize this young man, he noticed an older woman, a relative of the man, watching closely what was happening. As Mitchell proceeded with the young man, he was astounded to see that the Polish woman was also carrying out every suggestion he made.

Mitchell's curiosity was piqued, and when the two subjects were brought out of hypnosis, he questioned the woman. She had difficulty speaking English and she understood even less. Eventually Mitchell managed to get from her: "When you hypnotize I understand what you say, but when you do not hypnotize all you say is 'cha-cha-cha.' "

Mitchell then treated the woman for insomnia and found that he had been of some help to her, for later, she visited the States and contacted him. As the two still had a language barrier between them, and the Polish woman could speak fluent German, Mitchell turned her over to a colleague who had an excellent command of the German tongue. Mitchell was certain that his friend would be able to work with her more easily.

After the initial session with the other therapist, however, the woman astounded the two hypnotists by stating that she had responded far better to Mitchell's suggestions. Mitchell concluded that there had been more than hypnotism at play. The fact that the nurse and the Polish woman should be able to respond to Mitchell's suggestions without knowledge of the language he was speaking would seem to make a strong case for mental telepathy. Had Mitchell only succeeded in placing these two women in hypnotic trance, then one might reason that they were only responding to the hypnotist's method, to his air of relaxation, to his carefully modulated voice. But when these women were able to carry out his suggestions and commands, a more complete explanation than the hypnotist's method must be offered.

Until the work of Dr. J. B. Rhine gave telepathy a more respectable name, men of science were loath to admit that such a faculty of mind even existed. When it was suggested that it might be possible to hypnotize via telepathy, such a coupling of two of science's bastard offspring was met with official disdain. How could one mind act upon another without the media of the senses? Scientists have been prone to suggest duplicity on the part of the subject or the researcher, or to lay the cause for all effects on the unleashed power of suggestion. Undeniably, the hypnotic state is an extremely suggestible one.

Edmund Shaftesbury, in his book *Operations of the Other Mind*, offers an example in which hypnosis was achieved by a strong expectation of the same.

Professor Christianson of Edinburgh once hypnotized a woman, and when he brought her out of the hypnotic state, he informed her that he would place her in trance again on noon of the following day. He would perform this operation, however, from a distance. The next day the professor was in the midst of a lecture and completely forgot what he had told the woman. She, on the other hand, was so convinced that she would be hypnotized that she actually fell into a deep hypnotic trance at noon, which she slept off naturally.

Obviously the above case is not a genuine example of tele-hypnosis. The trance the woman fell into was self-induced, achieved by means of auto-suggestion. But it would be unfair to judge all instances of actual tele-hypnosis as though they fell under the same criterion as the above.

In the opening anecdote of this chapter, that of the Dutch building contractor hypnotizing the violinist and the pianist and thus disrupting the concert, ample evidence exists to refute the auto-suggestion theory. What professional musician would endanger his reputation by suggesting to himself that he so disastrously flub his solo in the midst of a concert performance?

The Dutch contractor cannot be dismissed again, though, without at least a cursory glance at ethics.

Certainly one of the largest objections to tele-hypnosis is the fear that it might enable one man to gain control over another. This fear strikes at the delicate theological root of free will. To surrender control over one's will, either consciously or unconsciously, may place entirely too much power in the hands of one who may not be equipped to handle it. But hypnotists have staunchly insisted that no individual can be hypnotized unless he wishes it.

Dr. Wade T. Hampton, who has done extensive work with tele-hypnosis, does not believe that successful telepathic induction contradicts the statement that no one can be hypnotized against his will. "In the telepathically-induced trance the subject goes to sleep without being aware of any reason for doing so," Dr. Hampton believes. "Such subjects are not influenced against their will—only without their knowledge. If they knew that an attempt was being made to influence them they could bring their conscious 'will' into play and successfully resist the most powerful efforts made by the hypnotist. . . . If a person has an unconscious fear of being influenced, he cannot be telepathically hypnotized, even without his conscious knowledge. In such instances the subject is protected by a constantly active, although unconscious, resistance to 'control' suggestions."

Despite this reassurance, it cannot be denied that hypnosis operates in the area of the unconscious where most of man's mental mischief takes place. Some psychiatrists are seriously questioning whether some delicate cerebral balance can be upset by indiscriminate hypnotic probing. They are seeking to determine at what point such probing could become dangerous, even destructive?

Just as the psychedelic drug user cannot be certain when the drug is going to turn on him, producing a "bad trip," or a "bummer," perhaps the hypnotist may be equally ignorant of what his questions may trigger in the unknown areas of his subject's psyche.

Equally disturbing are the moral questions of whether or not a hypnotic subject could be persuaded to rob, rape, murder, or commit suicide. The classic example has the hypnotist placing a gun in the subject's hands and saying to him: "See, you are holding a camera in your hand. If you just press this part of it, you will be able to take a picture. Now, take a picture of that man standing over there."

Would the subject do it, or wouldn't he? Some hypnotists say he would. Others emphatically insist, "Never." Those in the latter category state that even though the subject appears pliable, he would never do something against his moral code. His ego would still be watchdogging his actions.

Instances have been reported of an individual complying with a hypnotist's commands if he already demonstrated latent desires in those areas, but the largest body of research indicates affirmatively that no person can be hypnotized without his consent, nor can he be made to perform tasks alien to his moral character.

Telepathy is not the only "psi" ability manifested in hypnotic sessions. In an attempt to determine the amount of clairvoyance the hypnotic state might produce, extensive laboratory tests have been deliberately designed to achieve a hypnotic state amenable to manifestations of ESP

In one experiment Dr. Jarl Fahler, a Finnish psychologist, had four subjects go through 360 runs of an ESP deck, performing half of them in a waking state and the

other half in a hypnotic state. Previously, 190 runs had been recorded, the other half appeared in random order. Therefore, the latter half of the experiment tested precognition, the former clairvoyance.

The results of this experiment showed scoring at chance level in the waking state with significantly higher scoring in the hypnotic state. The subjects did much better on the part of the experiment that tested clairvoyance than on the precognition portion.

Dr. Fahler did further investigation of precognition faculties with Dr. Karlis Osis, this time using two subjects who had been chosen for their belief that they had been aware of their correct guesses in previous extrasensory experiments. The subjects were instructed to call out "Mark!" when they felt that the numbers they stated would be identical to the ones to be randomly chosen the next day. In the *Journal of the American Society for Psychical Research,* 1966, Volume 60, Dr. Osis and Dr. Fahler reported that the trials on which the subjects had called "Mark" were "significantly better than the other trials . . . the odds were one in fifty million that coincidence alone could have been responsible for the results."

The usual procedure with the trance state of hypnosis is to suggest that the subject will do as the controller wishes him to do. New York investigator J. J. Grela considered the variable that hypnotic subjects were told they would perform well, while waking subjects were not thus motivated. Grela, therefore, designed an experiment similar to others, but with additional controls. Grela told a group of hypnotized subjects that they would score well on the ESP deck, and gave similar encouragement to a group of subjects performing in the waking state. This method produced positive results in both groups, although the scoring done by the hypnotic group was significantly higher than by those in the waking state.

On two other occasions Grela 1) avoided giving any encouragement at all and 2) implanted a negative suggestion. The scores obtained under these conditions were lower than previous testing, with the lowest scores occurring at the suggestion that the subject would do poorly.

Lawrence Casler, another New Yorker, took the results of these tests one step further with an experiment designed to test whether hypnosis alone, without the aid of positive suggestions, would increase the level of telepathic scoring. For his test, Casler placed an agent in one room with a deck of ESP cards. As the agent concentrated on the cards, the subject, in another room, attempted to identify them. Fifteen subjects were used, each completing four runs in the hypnotic state and an additional four in the waking state. In accordance with the growing body of substantiated research, scoring was significantly higher under the influence of hypnosis.

In an experiment designed to test the effect of the subject's attitude on his scoring, parapsychologist Charles Honorton issued a questionnaire to separate potentially high scorers from potentially low scorers. Six subjects were selected, their potential for scoring determined by their attitude towards ESP. The two subjects chosen for low scoring performed at chance level in the waking state, and, interestingly, performed significantly below chance during hypnosis. This development appears to offer additional evidence to the statement that a subject cannot be forced to do something against his beliefs while under the influence of hypnosis.

Stanley V. Mitchell has reported a rather startling example involving both telepathy and a clairvoyance by two of his students of hypnosis, a Spanish professor and a pathology student at Northwestern University in Chicago. The pathology student happened to be a particularly good hypnotic subject, whom Mitchell decided would be good practice for the Spanish professor.

The induction proceeded fairly well until the professor attempted to do something he had not been taught by Mitchell: he suggested to the subject that he, the professor, was writing the numbers from one to ten on the blackboard, from which he erased the number five. After he informed the subject that he was erasing the number five, the pathology student was to count from one to ten. The professor decided that he had not reached a good state of hypnosis when the student counted "one, two, three, four, five, six, seven, eight, nine, ten."

Mitchell explained to the professor that the reason for his failure was that he had forgotten to tell the subject that he was erasing the number five from the subject's memory, as well as from the blackboard. Had he done so, the student would have counted to ten, omitting the five. Or, if the professor had told the subject he was erasing the five from the blackboard, then asked him to read off the numbers from the blackboard, the subject would have also skipped the five.

The experiment would have ended there had not the subject, when brought out of hypnosis, remarked to the professor, "Joe, you sure do make a funny seven."

Mitchell, immediately sensing that something unusual had transpired, sent the subject out of the room with another man, giving the other man instructions to have the subject write a seven as he had "seen" Joe do it on the blackboard. When the subject left the room, Mitchell turned to the professor and had him write a seven the way he generally did upon a slip of paper. When "Joe" did so, he produced a European seven, sporting little curls at the top and the bottom, and a small European cross through the stem.

When the subject returned to the room the two seven's were compared. "They were found to be not only identical in size and curvature, but they looked like carbon copies of each other," reported Mitchell.

In some way the hypnotic trance had enabled the pathology student to "see" the seven as the Spanish professor had drawn it, leaving him also with a memory so complete he could make an exact copy once out of trance.

Several cases have been herewith presented which demonstrate a spontaneous or encouraged manifestation of extrasensory perception through hypnosis. By this time one might seriously be pondering the following: If hypnosis can be used to manifest latent ESP, can hypnosis also be employed to build extrasensory ability in an individual until the crutch of hypnotic trance is no longer required? This was the question which so intrigued Dr. Milan Ryzl.

Dr. Ryzl is a Czechoslovakian chemist and physicist, who became interested in the field of parapsychology sixteen years ago. In 1967 he came to this country, settling in San Jose, California. He is a frequent teacher and lecturer for the California Parapsychology Foundation while he continues his extensive research.

Ryzl's working hypothesis stated that if the hypnotic trance could produce the proper level of consciousness for manifestation of ESP, then these extrasensory abilities could be not only induced hypnotically but eventually brought forth spontaneously by the subject without the aid of hypnosis.

Ryzl's experiment involved three major phases. These were: 1) achievement of the proper level of consciousness through hypnosis, 2) perfecting the manifested ESP by a long and intense training period, 3) self-induction by the subject for the state of consciousness receptive to "psi" manifestation with encouragement for the subject to use his ESP faculties independently of the experimenter who trained him.

As can be deduced from even such a brief outline of Ryzl's experiment, the entire process was quite demanding. A great deal of time and patience was required from both the experimenter and the subject. Dr. Ryzl originated his experiment with 463 subjects, mostly university student-volunteers between the ages of sixteen and thirty. Out of this large group only three individuals had sufficient patience and diligence to complete the extensive training period with any degree of proficiency.

The parapsychologist's most talented subject was Pavel Stepanek, a man who came to Dr. Ryzl's laboratory at the age of thirty. When he began the experiment, Stepanek demonstrated no extrasensory abilities and was adjudged psychologically normal. Stepanek is most frequently used to exemplify Dr. Ryzl's work, as his unusual tenacity made it possible for him to be studied over a period of three years.

Dr. Ryzl has trained others with more dramatic records—including a woman who now reports daily paranormal experiences—but Stepanek's record is more interesting from the standpoint of quantitative analysis. His consistent performances, both for Dr. Ryzl and visiting parapsychologists, seem to invalidate those two previously unsatisfied scientific ogres of predictability and repeatability.

Stepanek was given a standard test throughout the experiment. He was asked to tell whether the green or the white side of a two-color card was facing up. Under these conditions a chance score would have been 50 per cent.

To test the repeatability of Stepanek's above-chance scoring and to confirm to visiting researchers that the subject was free from any dependency on Ryzl, the testing procedure involved three phases. In the first, or control, phase of the experiment, Dr. Ryzl handled the proceedings with the visitors observing. In the second phase Dr. Ryzl was present to stimulate the subject with the procedure in the hands of the guests. The third phase was conducted entirely by the visitors, with Dr. Ryzl in no way present or participating.

In the actual procedure of the experiment, Pavel Stepanek was to ascertain the color of the face-up card from a series of ten two-color cards completely enclosed in opaque covers. As the experiment progressed, even more precautions were taken. The cards were shut up in packs of opaque cardboard and wrapped in layers of blue wrapping paper. Enclosed in the pack was a strip of sensitive photographic film, which was examined after each test for further assurance that the deck had not been opened.

In an adjoining room Mrs. Ryzl prepared the cards, determining their order by astronomical data available for the day of the experiment. She handed the cards to Dr. Ryzl, then sat in a corner of the room. Ryzl and Stepanek were separated by an opaque screen through which there was no possibility of seeing the cards or the envelopes.

The first test of two hundred sets was run, giving a total of 2000 individual cards. For this test Stepanek performed under hypnosis, not having achieved a high enough degree of proficiency to function without it. He scored 1144 hits and 856 misses. In all successive tests the subject brought himself to the proper level of consciousness.

Several parapsychologists began accepting Dr. Ryzl's invitation to come to Prague to take part in the experiments. Among those who came were British psychologist John Beloff, American parapsychologist John Freeman, Indian parapsychologist B. K. Kanthamni, and noted American parapsychologist J. G. Pratt. Each of these men suggested variations of the test; and from these variations, additional observations were devised for the steadily growing body of research. Stepanek consistently scored above chance.

At one point, however, his abilities did begin to deteriorate. To help him regain his ability, Ryzl gave Stepanek a deck and told him to go home and try to rebuild his psychic powers himself. Dr. Ryzl suggested that he return when he once more felt confidence in his abilities.

This Stepanek did. Eventually he did return to the lab, stating that he once more felt assured of successful high scoring. The tests were resumed and Stepanek immediately regained his former high level of accuracy. Dr. Ryzl interpreted Stepanek's ability to retrain his ESP ability by himself, without any outside help, as indicative of the fact that the subject exerted at least some conscious control over his extrasensory process.

In a review of the total experiment, Dr. Ryzl concluded that there had been a number of obstacles to be overcome. The first of these obstacles occurred during the initial phase of the experiment, when the subject was first brought to a hypnotic trance corresponding to the proper level of consciousness in which ESP manifests. At this stage the subject was in an extremely suggestible state. Unfortunately, the maintenance of such a state requires the suspension of critical thinking. Without this discriminatory aid the subject makes mistakes, as he is unable to determine the difference between true impressions and other sensory impressions. To overcome this difficulty, Dr. Ryzl juggled the different levels of hypnosis. Thus, while the subject was in deep sleep, he was more receptive to extrasensory impressions, and while in the lighter stages, he could use his critical faculties and memory. In this way the subject was able to progress by correcting his own

mistakes and by learning to rely upon, and trust, his own judgment.

An interesting difficulty which arose concerned the recalcitrant aspect of psychic impressions. Psi impressions do not seem to occur in the same set patterns and symbology as do sensory impressions. Extrasensory perceptions are usually perceived subjectively and manifest most frequently through the physical senses as hallucinatory experiences. This means that a color may manifest itself as a texture, sound, or temperature.

"The interpretation of such an impression is dependent upon the particular orientation of the subject's psyche," wrote Dr. Ryzl. "Therefore the difficulty in testing for ESP lies in the fact that psychically received impressions, manifesting as false sensory hallucinations, are frequently indistinguishable from conventional hypnotic hallucinations. An ESP subject must double his energy for he must constantly be assessing his impressions against what he knows to be reality."

A third problem is immediately understandable. As the subject was increasingly encouraged to consciously use his ESP, a dependency developed upon the subject's initial trainer and on hypnosis itself. This was perhaps the most difficult obstacle to overcome.

The final frustration to Ryzl's experiment was both psychological and sociological in nature, and it belongs rightly in these pages. Frequently the attitudes held by society toward psychics inhibit the growth of the subject's extrasensory abilities. Too many people still believe that the psychic or sensitive is in some way "different" from other members of the community. Such an attitude may cause the developing psychic to fear that he is becoming a human anomaly. He may fear an invasion of his private life or ridicule from his neighbors. These are the apprehensions which plague both natural and artificially developed psychics. Sometimes adults consciously suppress psi ability in children, but more often, it is the unconscious reactions of adults which cause the psychically gifted child to suppress these abilites in himself.

It is these "bogey men" of hypnosis and the paranormal that have kept the two fields of study so long in the dark and have encouraged inept amateurs and fraudulent practitioners to continue plying their vulture-like trade on human emotions. It is time for the man in the street to stop associating genuine paranormal gifts with the two sentences of commercially prepared psychic pap which he reads daily in a syndicated astrology column. It is time for the orthodox scientist to do likewise.

"In our experiments we trained the ESP ability in our subjects by means of an exact method," reads Milan Ryzl's report. "We continued to investigate ESP in the experiments wherein the subject had to ascertain freely chosen scenes and objects with the aid of ESP. We then appraised the qualitative agreements in the subject's statements with the reality. These qualitative experiments afforded us a great many opportunities to study the psychological dynamics of manifestations of ESP and their dependence on the subject's psyche."

There, certainly, is an authoritative statement made by a man who knows what he is about and who has the research to prove it. Dr. Ryzl further points out that the hypothesis of the so-called "psi field" as the carrier of ESP information, which may be interpreted as similar to other physical fields, i.e., gravitational and electro-magnetic, indicates that, in the long run, parapsychological research may also have consequences significant in the field of theoretical physics. A far cry, certainly, from the abracadabra and hocus-pocus some believe the field of parapsychology to be.

This chapter has attempted to detail the interrelationship between hypnosis and parapsychology. In it the author has tried to cover both the dangers and the boons to humanity for which such a relationship could be responsible and to encourage enlightened study in both fields. Certainly contempt and ignorance are even less "scientific" than an unenlightened orthodoxy maintains these orphaned studies to be.

Chapter Seven: MEDICAL DIAGNOSIS AND THERAPY THROUGH MIND TRAVEL

On June 16, 1969, Miss Mary A. Dunphy had her uterus removed in an operation without anesthetics. Miss Dunphy later told physicians and reporters that she had felt absolutely no pain, because she had placed herself in a self-induced hypnotic state before the forty-five minute operation in Philadelphia's St. Joseph's Hospital.

Miss Dunphy had always been interested in hypnosis, so when a tumor was discovered in her uterus last year, she asked her physician, Dr. Columbus R. Gengemi, if he would coach her in hypnoanesthesiology. Miss Dunphy claimed that she was able to master the self-induction of the hypnotic state in seven sessions spread over a few months.

Dr. Salvatore Cucinetta, clinical director of obstetrics and gynecology at St. Joseph's Hospital, expressed a hope that more people might come to know of surgery under hypnosis.

A good many readers would dread the thought of having a sliver of wood removed from a thumb without anesthetics, to say nothing of the removal of a uterus or an appendix. When many people read such news items as the one repeated above, describing major surgery in which hypnosis served as the only anesthetic, they tend to doubt whether such stories are really true. If hypnosis is really so beneficial during surgery (less bleeding, less shock to the body's nervous system), they argue, why don't all doctors employ it? Doctors, like most people, tend to follow the path of least resistance. Any intelligent person with a little training can anesthetize a surgical patient, and conventional anesthetics can work quickly for all patients. Hypnosis requires a great deal of training and not all people can be hypnotized deeply enough, or rapidly enough, for all surgical purposes.

The intention of this chapter, however, is not to discuss the potential of hypnosis as a surgical anesthetic. The majority of informed physicians and lay readers are well aware of the benefits and the validity of the hypnotic trance state in satisfactory surgical conditions. What this chapter shall present is a facet of hypnosis that is much more controversial than its being able to place a subject in a sleep deep enough to have a portion of his anatomy severed from his body. In these next pages, we shall examine the possibility that a hypnotized subject may be able to diagnose the state of health of people both near him and at great distances via controlled out-of-body projection.

Loring G. Williams has had several years of experience with the more conventional applications of hypno-therapy, the treatment of disease with the aid of hypnosis. Because the origin of many of our human afflictions are conceded to be psychosomatic in nature, Williams theorized some years ago, it would seem to follow that since hypnosis deals directly with the subconscious mind, hypnotherapy might be effective in the control of many of our ailments. Subsequent experience has convinced Williams that such is the case. For many years he has had excellent success relieving the symptoms of, and apparently, in some cases, eliminating the cause of, many physical disorders. In the majority of cases, results have been extremely rapid and have been permanent.

"My recent experiments in psychical research with hypnosis seem to suggest that more than just psychosomatic illnesses can be relieved, and perhaps cured, with hypnotherapy," Williams recently observed. "Or could it be that most, or all, disease is of mental origin? Perhaps it is time for a complete investigation and reevaluation of the cause of disease.

"Why is it that when we have many people living in similar environments, with similar diets, that some live to a healthy old age, while others are disease-riddled from their youth?" Williams went on. "We were all born with similar body chemistry, and we all breathe the same germs. Why do we all not suffer the same effects? The answer could well be in the mind, and in each individual's basic outlook and attitudes."

In his own experience as a hypnotherapist, Williams has seen chronic and persistent allergies and severe skin conditions, such as psoriasis, completely and permanently disappear after hypnotic treatment. Many people come to him regularly with a wide assortment of aches and pains. Williams always cautions them, however, that hypnotic treatment is *not* a substitute for medical aid. "But," he adds, "it can be a great supplement."

It is Williams' great conviction that hypnosis is neither a plaything nor a toy to be used in mental parlor games. "Anyone who learns how to hypnotize should do so only for the purpose of using it for the constructive advancement of mankind," Williams believes.

It was certainly nothing other than a desire to aid a fellow human in pain that inspired Williams to fashion the healing beam of a "mental flashlight." In numerous experiments over the past few years, the hypnotist had been instructing entranced mind travelers to "see" individuals in X-ray form and to diagnose their ailments and diseases. In all cases, these diagnoses would be passed along to orthodox medical doctors who could utilize the information as they chose. Some acknowledged that the diagnosis acquired through mind travel complimented their own evaluation of the patient's malady, others did not respond in any manner, negatively or positively. In these various tests, Williams had noticed that the mind travelers seemed always to see the illness, bone damage, or nervous condition as a "black spot" within the target individual's body. It was while Rita Schmidt was serving as the subject and we were "looking in" on a friend of mine in England that Bill suggested that Rita train a bright "flashlight beam" on the dark areas and dissolve them with light.

Rita's reaction was to squint her closed eyes, furrow her forehead, and visibly apply great concentration upon areas that remained unseen to our eyes. A sigh, and then: "Okay. They're gone."

Had the illness really been erased? My friend was in England, too far away to gain a quick response. But there were others with ailments in the immediate vicinity.

That night when we were conducting exepriments with a number of witnesses present, Rita's husband Rich began to complain of a headache. He asked my wife Marilyn for some aspirin.

"Let's take care of that headache of Rich's before Marilyn gets back with the aspirin," Bill whispered conspiratorially to Rita. He quickly placed her in trance without announcing his reason for the sudden induction of hypnosis to the others in the room. Rich sat in a corner of the room, head down, fingers rubbing his forehead.

Marilyn entered the study with a glass of water and a bottle of aspirin. Rich started to reach for the bromide for his throbbing head, then he stopped. "This is terrible, Marilyn," he grinned sheepishly, "but my headache just went away."

"That's not terrible," Marilyn laughed. "That's great!"

"And I'm better than aspirin!" Rita said from across the room.

"We've just conducted a quiet little experiment on Rich," Bill explained to those in the room who turned to the hypnotist and his subject with puzzled expressions on their faces. "While everyone was yakking between sessions here, I placed Rita into trance and told her to shine a healing light on a distressed nerve, which she diagnosed as being responsible for Rich's headache. You were all able to hear the result."

"You mean you fixed my headache, honey?" Rich said incredulously. "How could you do that?"

Others in the room were more than incredulous: they were downright skeptical and unbelieving. Only another demonstration would satisfy them, and each one of the dubious witnesses had a particular ache or pain which he wanted to receive a treatment from Rita's "shining light."

Whether it was from power of suggestion or some kind of group healing process, headaches, sore muscles, and upset stomachs were dealt with quickly and effectively that night. Each recipient of Rita's light beam testified later that he actually felt a warmth suffusing his affected area.

A close personal friend of mine, who is also well known as a writer-researcher in the field of the paranormal, is extremely skeptical about the matter of spontaneous healing. With a broad grin on his face, he asked Rita if she might "burn away" a small cyst on his ankle. He had mentioned the lump to me before the session began that evening, and he explained that although the thing was adjudged benign by his family physician, it had appeared virtually overnight and his doctor had recommended that it be removed by simple surgery.

But then that night: "I actually felt the heat in my ankle," he told me later. "And when I lifted the leg of my trousers, the lump had disappeared." At this writing, nearly seven months later, the cyst has not reappeared.

In order to test the most unusual "mental flashlight" a bit further, I put in a call to our own family doctor that next day and asked him if he would select at random a number of cases from his files and bring them to our home that afternoon. I explained briefly what we were attempting to achieve, and although he was dubious of any results we might attain, he was not skeptical toward hypnosis. One of his instructors in medical college had accomplished a difficult leg amputation while the patient rested peacefully in a state of hypnoanesthesia.

Dr. J. generously devoted a portion of his golfing afternoon that day in order to assist us with a number of experiments in out-of-body diagnosis. Our modus operandi was quite simple. Bill would place Rita in trance and instruct her to travel mentally to a patient whose name and address was supplied by Dr. J. When she felt she had arrived in the presence of the target personality, Rita would describe the patient's physical appearance for verification by Dr. J. Once Dr. J. acknowledged that the mental travel had been accurate, Rita would "see" the patient in X-ray form and describe the particular physical malfunctions as she was able to perceive them in the hypnotic state.

Dr. J. was most favorably impressed by Rita's ability to accurately describe the target patients' physical appearance, but he expressed dismay with the vague and general manner in which Rita described the various ailments. In point of fact, such terms as "abdominal area" can mean something quite different to a layman than it does to a trained anatomist and physician. Although Dr. J. conceded that Rita did hit some of the ailments with a degree of accuracy, some of the other descriptions were obscured by her lack of knowledge of basic anatomy and her layman's meager vocabulary of medical terms.

"But wouldn't this all be interesting if you hypnotized a trained medical student to do this sort of thing?" Dr. J. speculated.

Which is precisely the sort of thing which we think should be done. Rita could apparently "see" blighted areas within the patients' body, but her ability to describe them and to diagnose them would be considered most rudimentary to a highly trained diagnostician such as Dr. J. On the other side of the coin, Rita's inability to name the affected portions of the body would do nothing to negate her incredible ability to "shine the light" on them and to implement their healing.

As we see it, such out-of-body diagnosis should only be used as an aid, as a complement, to orthodox medical practice. Healing is very much more an art than it is a science. One and one may always make two, but the same pill certainly does not work for every patient. There are so many variables and subtle mental factors involved in healing. The delicate relationship between doctor and patient, the patient's will to recover, the doctor's own confidence in his ability to heal, all remain intangibles forever out of the reach of test tube and mortar and pestle.

The last thing which either of the authors would wish to suggest is that out-of-body diagnosis and out-of-body therapy should supplant the physician. We desire to pose no threat to orthodox medical men, but rather to offer a challenge to them to investigate hypnotically controlled out-of-body diagnosis without bias.

Consider the case of G.W.'s feet.

G.W. and his wife drove several miles to sit in on our experiments solely as observers and witnesses. On the particular night in which they attended, Rita was going about the circle of witnesses "reading" their past and present health conditions. When she got to G.W., she at once picked up an old high school football injury and a more recent injury to his feet. Some individuals had requested that Rita "shine her light" on them that night in order that they might assess the results for themselves. After Rita had described the damage done to G.W.'s feet, his wife and my wife suggested that Rita attempt to "erase" the great areas of darkness which she perceived in that area.

I shook my head before Bill reinforced Rita's hypnotic suggestion. "Don't bother," I whispered to Williams. "Why not?" Williams frowned. "There's no use," I told him. "G.W. is scheduled for amputation in three months."

I had known G.W. for about a year and had become familiar with the painful history of his terribly damaged feet. G.W. had fallen out of a helicopter when he had been in the military service and had had both feet thoroughly smashed. In three months, G.W. was scheduled to have all the toes and certain sections from both feet amputated. Physicians had tried every form of therapy and temporary repair throughout the course of ten years, and the last resort, amputation, was now all that remained for G.W. He had already resigned himself to six months in a wheelchair and the awkward process of learning to walk all over again. One's toes may look rather inconsequential down there sticking out from his lower extremities, but if one should try to walk without them, he would find himself incapable of the degree of balance necessary for walking.

Williams merely shrugged. "Never too late," he said.

"It is in this case," I insisted. "The medics are going to shave off his toes in October. It has gone past the treatment stage. They've already set a date for the amputation."

"Then he has nothing to lose, has he?" Williams pointed out.

I could hardly argue with such Yankee logic, and I stepped back so that Williams might again direct Rita into shining her extraordinary mental light over the dark spots on G.W.'s feet.

There is no need to prolong the story for the purpose of building suspense. A month later an excited G.W. telephoned me to say that his scheduled amputation had been called off. Pleased, but puzzled, doctors were talking in hushed tones about a "medical miracle," although they were at a loss to explain how the alleged miracle had come to pass. Since that time G.W. has called with two exciting developments in his case: 1) A medical journal arrived to take pictures of his feet for an article on the strange and sudden healing process which had taken place; 2) While walking in Chicago, his long insensate feet had developed blisters. He was rejoicing in the fact that he could once again actually feel his feet.

Again I emphasize that we are not trying for a hassle with the American Medical Association. We only wish that physicians would become as excited as we are about the tremendous power of healing which it appears that the mind can plug into and direct to its own physical housing and the fleshly structures of others. We also wish that some unbiased medical reasearchers would become as interested as we are in determining the source from which such healing may originate. At this writing, Williams has gained the cooperation of a number of medical men who are sending him the names and addresses of patients whom he might have hypnotized subjects diagnose through the process of mind travel. A Detroit osteopath has given Williams and his mind travelers a score of one hundred percent on a test of patients which was conducted recently.

Our Ritas in their hypnotic trances must surely lead a number of readers to draw an obvious comparison between them and the "sleeping" prophet and medical diagnostician, Edgar Cayce. Cayce, as is well known, contracted a throat ailment and was told that he would never again be able to speak above a whisper. In 1901, a hypnotic practitioner helped Cayce into trance, and then stood by while the afflicted dry goods clerk began to describe his medical condition in minute detail. By the time the trance had ended, Cayce had not only uttered a prescription for his inoperative throat muscles and nerves, he had accomplished a self-healing that left his voice fully restored.

Cayce obligingly went to "sleep" for thousands of other people for the next forty-five years. In each trance, he visualized the patient's body and prescribed remediation. In many instances his prescriptions involved drug products which had not yet been made available to the public, but were awaiting delivery in company warehouses. In other cases, Cayce prescribed herbs with rich natural sources of drugs for which orthodox doctors would one day write prescriptions for their synthetic counterparts. Cayce's much chronicled talents may have been the result of intuitive knowledge, extrasensory perception, or the ability to draw upon some great universal psychic reservoir of wisdom. Whatever the source for Cayce's abilities, orthodox science continues to ignore him in death as it did in life. Serious researchers have lamented the fact that an impartial medical study and follow-up of the numerous cases in the files of Edgar Cayce's documented readings has never been made.

We sincerely hope that the potential which mind travel may offer mankind will not be ignored as completely by orthodoxy as the work of Edgar Cayce. And most of all, we pray that controlled out-of-body experience will not be relegated to the shadow world of the occult and swept under the enormous rug which science keeps always ready to smother uncomfortable theories, facts, and anomalies.

In 1953, Luby Pollack wrote in her book, *Your Normal Mind: Its Tricks and Quirks,* that over a century ago the Scottish surgeon Dr. Escaile filled dozens of hospital wards with successful surgical cases, all accomplished under hypnosis. Today, Mrs. Pollack writes, most surgeons won't touch hypnosis because they maintain that they can never be certain that the sleep is deep enough, that the results can ever be as predictable as those given by anesthetics. She quotes James Ward, who once said: "Many miracles of healing . . . become credible . . . when explained by 'suggestion,' but to explain the explanation is a task for our future."

Mrs. Pollack concludes: "When that ultimate explanation is in our hands, however, this amazing trick of the mind could some day turn out to be one of the most precious instruments in medical science for the cure of human ills."

Dr. A. Silva Mello, a member of the Brazilian Academy of Medicine, deals much more skeptically with hypnosis in his book *Mysteries and Realities of This World and the Next.* Dr. Silva Mello is especially cynical toward claims of diagnosis through entranced hypnotic subjects. He muses that the field of medicine has always been a propitious one for all manner of occultism and that from the most primitive times magic and medicine have always marched hand in hand. Hypnotism, Dr. Mello reminds his readers, has always played an important role in the sorcerer-doctor-priest's regimen of cures and healings.

"When the individual [under hypnosis] predicts his own or other people's illnesses and these develop along the lines of his predictions, this is merely due to the fact that the patients are dominated by the prophecy, and succeeding events adapt themselves to that pre-vision," Dr. Silva Mello writes. "This is all a part of the familiar mechanism of suggestion, corresponding also to the obedience given in cases of post-hypnotic orders carried out blindly for no apparent reason."

This may well be true, but in none of our hypnotically controlled out-of-body diagnoses or therapies has the subject ever made predictions about an individual's future condition, so we cannot plead guilty of dominating the development of any of our witnesses' illnesses. One cannot deny, however, that a strong belief in Rita's ability to "shine" away an ailment might have aided and abetted the removal of that malady within a witness susceptible to such suggestion.

"Can the somnambulist diagnose illness and find the correct remedy without reference to the physician in cases which are beyond his capabilities?" Dr. Silva Mello asks. "No, such a thing is not possible and all the evidence in favor of this contingency arises from faulty and erroneous interpretations."

"Impossible." "Faulty and erroneous interpretations." How often have we heard those official pronouncements. "Impossible." But then there are those glorious blisters on G.W.'s feet.

Chapter Eight: OUT-OF-BODY EXPERIENCE IN THE LABORATORY

Just how would science go about proving out-of-the-body experiences in the time-honored terms the profession demands? Can an astral, or soul, body be weighed and measured? Can it be seen as it rises from the host body of a laboratory volunteer? Certainly it cannot be followed to determine the validity of the experience, nor can it disturb carefully arranged flour dusted on the floor.

Several scientists are convinced of the reality of out-of-the-body travel, but their dilemma is even more real. It is almost impossible to satisfy their professional brothers' demand for controlled laboratory proof. Science is the art of definition; therefore, the intangible must somehow be made tangible.

A small, but dedicated, group of scientists, both here and abroad, are determined to achieve such a goal: to provide convincing laboratory proof that the soul can separate itself from the body, that some people do this involuntarily while others achieve it at will. To substantiate this claim a number of ingenious experiments have been devised. usually involving some task which an individual in a normal physical state could not perform, but which a mind disengaged from its body might. Growing up around these experiments is a significant body of research which delves into such questions as: When is an out-of-the-body projection most likely to occur? Can an OBE be induced by artificial means? Is there any validity to the drug culture's claim that one bite from the Sacred Mushroom will "flip you out?"

There is a wealth of literature from all ages reporting excursions into the nether world of drugs. This ranges all the way from the religious ingestion of peyote by Mexican and American Indians to the hallucinogenic underworld of many hippie communities. Many spontaneous OBEs have been reported under these conditions, as well as other forms of extrasensory perception. The difficulty in assessing the drug experience, however, is its intensely subjective nature and the tendency of the percipient to view the experience as a cosmic whole, immune to laboratory scrutiny.

To make the drug experience more amenable to scientific investigation, qualitative experiments have been employed from which statistical evidence has been obtained. These experiments were subjected to the same rigid control as would be expected from any scientific endeavor.

The chemical compound d-lysergic acid diethylamide-25, more commonly known as LSD, is relatively new to the psychedelic scene. Its properties were first recognized in 1943 when Swiss chemist Albert Hoffman accidently ingested some of the drug and reported "a not unpleasant delerium which was marked by an extreme degree of fantasy," along with a marked alteration in consciousness.

Lysergic acid occurs naturally in the ergot fungus (*Claviceps purpurea*), from which Hoffman had isolated the compound in 1938. In the Middle Ages the fungus would sometimes infest wheat, producing frightening hallucinations in uncomprehending peasants who feared they were losing their minds. Some species of morning glory seeds also belong to the LSD family.

In 1960 John Whittlesey, a data processing agent, conducted an experiment with psychiatric out-patients receiving psychotherapy. He used the Carl Zener ESP deck and had twenty-seven subjects make two runs of twenty-five guesses each. The first run was made before ingestion of LSD; the second was made while under its influence. On both runs the subjects scored at a chance level. On the basis of this data, Whittlesey made a few stabs at the myth of psychism and insanity being interrelated. He felt the results he obtained backed up statements made by Gertrude Schmeidler and Robert McConnell, who believe psychic manifestations to spring from well-functioning, emotionally balanced individuals, rather than from emotionally unstable persons.

A more conclusive experiment was conducted in 1966 by R.E.L. Masters, a sexologist, and Jean Houston, a philosopher. Masters and Houston were originally running LSD, mescaline, and psilocybin experiments at the Foundation for Mind Research. While engaged in this study, a number of subjects reported instances of telepathy and clairvoyance. These consistent reports were responsible for Houston's and Master's inauguration of a specific ESP experiment. Their goal was to elicit extrasensory impressions during the psychedelic sessions.

One of the incidents reported to the researchers before the official ESP experiment involved a housewife, and particularly concerns us in this chapter. This woman, during a session with LSD, reported seeing her daughter searching through the kitchen cabinets in the absence of her mother. In the course of her rummaging, the daughter knocked a sugar bowl off the shelf. At the conclusion of the session, the woman returned to her home where she was informed by her husband that their daughter had knocked a sugar bowl to the floor while searching for cookies. Houston and Masters recognized that some form of psi phenomena must have been in operation.

The original setup of the experiment required twenty-seven subjects to run through an ESP deck ten times. The cards were reshuffled after each run of twenty-five.

This procedure proved boring to the subjects, who were more interested in following the subjective impressions being triggered in their minds by the drug. The majority of the subjects, twenty-three, scored consistently at chance or below-chance levels. They averaged a score of 3.5, which is below chance. The other four subjects averaged a score of 8.5—considerably above chance—and were personal friends of the guide. They were very cooperative throughout the test, providing additional indication that attitude influences psi performances.

Masters and Houston learned from this experience to make their tests more compatible to the psychedelic state. The testing further revealed that a subject was more likely to manifest ESP during the leveling off segment of his "trip," than during the core of the experience. The attention span was much greater and more easily motivated toward taking part in the experiment.

On the basis of these developments, Masters and Houston designed a test utilizing ten emotionally charged images of historic or esthetic content in place of the ESP cards. These pictures attempted to trigger the subjective, visual impressions a subject would receive while in the drug state.

The agent opened the envelopes containing the target images in an adjoining room. In the room containing the subjects, an assistant attempted to elicit verbal responses from the sixty-two individuals who had volunteered for the test. Of the sixty-two, forty-eight described approximate images at least two times out of ten. Of the sixty-two, only fourteen were unable to give descriptions corresponding to at least two of the images, and these poor performers were either unknown to the experimenter, anxiety-ridden, or "primarily interested in eliciting personal psychological material."

To illustrate how the subjects' images tallied with the target pictures, the statements of a subject who scored seven out of ten were recorded below:

Subject's Statement	*Target Image*
Snake with arched head swimming in tossed seas.	Viking ship tossed in storm.
Lush vegetation, exotic flowers, startling trees—all seen through a watery mist.	A rain forest in the Amazon.
Hercules tossing a ball up and down in his hand.	Atlas holding up the world.
A circus.	Greek island with small white houses built on terraced hills.

Sailboat sailing around a cliff.	A sailboat off a rocky coast.
Geisha girl in full Oriental regalia.	New York City traffic scene.
A Negro picking cotton in a field.	A plantation in the Old South.
A camel passing through the inside of a vast labyrinthian tomb.	An Arab on a camel passing a pyramid.
A climbing expedition in the Alps.	The Himalayas—snow-capped peaks.
A forest fire.	Ski slope in New England.

It is interesting to note in regard to the final image that the agent in the next room was unable to visualize a ski slope, and unaccountably, thought of a forest fire. The subject was unable to describe a ski slope, but correctly duplicated the agent's image. The full results of this experiment were published in 1966 by Masters and Houston in their *The Varieties of Psychedelic Experience.*

The chief ingredient in peyote is mescaline. It is unrelated to tryptamine derivatives (such as psilocybin) and ergot derivatives (such as LSD). Peyote is the bud of *Lophophora williamsii,* a cactus found in Mexico and in the southwestern United States.

The records left by the Spanish *conquistadores* detail the visions and effects of this "diabolical plant." The Spaniards had good cause to regard peyote with fear, as it was used by the natives to predict attacks from their enemies and to reveal the hiding places of lost or stolen articles. These abilities threatened the foreign marauders, who typically attributed the plant's powers to Satan.

Peyote was rediscovered in modern times by an explorer who visited some of the more remote sections of Mexico. He sent back samples to the United States in

1892, where it was experimented with by Weir Mitchell, Havelock Ellis, and William James. Mitchell and Ellis were pleasantly transported under the drug's influence while James reported being violently ill for twenty-four hours after the ingestion of one peyote button.

The experiments of the above men generated some interest in the innocuous little cactus bud, but it took the celebrated accounts of Aldous Huxley's mescaline inspired mysticism to motivate any chemical investigations.

Laboratory investigation of mescaline and telepathy received its start at the Pasteur Institute of Paris by Spanish pharmacologist Bascompto Lakanal in the 1920's. An observer at the experiments, Felix Marti-Ibanez, a psychiatrist, claimed that subjects under the influence of mescaline could communicate telepathically with the agent in the next room. The subjects could correctly reproduce words, drawings, and musical notes projected by the agent.

In 1965 L.L. Vasiliev, a professor of physiology at Leningrad State University in the Soviet Union reported from his tests that telepathy functioned under the influence of mescaline, ". . . incomparably more quickly and more accurately than in the usual state." Unfortunately, Vasiliev did not validate his claims with a description of his laboratory procedure, nor did he publish his statistical results.

Perhaps at this juncture a note should be made of the ambiguous nature of drug-induced extrasensory perception.

Students of astral projection—bilocation, soul travel, OBE—have frequently commented on the phenomenon of dual consciousness, i.e., they still have complete awareness of their body, its functions, and the room in which it is lying at the same time that they are traveling astrally to visit a faraway person or place. It seems obvious that the lines between out-of-body travel and other psi phenomena are extremely nebulous and may overlap a great deal. The more one studies paranormal phenomena the more he is apt to view the entire field as closely interrelated and possibly just the same mannequin in different sets of clothing. When is a medium telepathically reading the mind of the deceased's widow, and when is he actually establishing contact with the deceased? When is precognition a telepathic reading of plans already formulated, and when is it actual knowledge of an unpremeditated future? When is astral projection the exercise of a purely clairvoyant faculty, and when is ostensible clairvoyance actually an out-of-body experience?

The previously related case of the woman who, while under the influence of LSD, "saw" her daughter knock a sugar bowl off a shelf provides us with an excellent example of the difficulty of clearly distinguishing and defining psi phenomena. The clairvoyant camp could point out that the woman herself did not believe that she had transcended her body, although she did feel "something" paranormal had occurred. The OBE specialists could call upon the phenomenon of dual consciousness, stating that the woman need not have known she was "traveling" in order to have done so.

Clearly, the argument hinges on the all-important and little understood focus for all theosophical, philosophical, psychological, and parapsychological debates: *consciousness.*

Altered states of consciousness are generally considered abnormal in Western society. Yet it is from these virtually unmapped, uncharted regions that all our major material and spiritual breakthroughs have come. And despite the advances that such breakthroughs have provided, not only are these altered states of consciousness shunned and scorned, but resistance to the beneficient changes they produce has been the norm for centuries.

"When an individual or a culture neglects an important facet of its total being," writes Dr. Stanley Krippner of New York, "maladjustment is bound to occur. The misuse of hypnosis by amateur practitioners, the hostility displayed by orthodox science toward psychical research, the lack of understanding—by professionals and public alike—of the creative processes, and the disastrous results of LSD are to some extent the consequence of the American culture's overemphasis on rational thought and neglect of altered states of consciousness."

Such a neglect has fostered a lack of vocabulary when in an altered state of consciousness. Young people involved in the drug scene are unable to discuss their experiences with anyone who has not "tripped," also. Descriptions of mystical revelations become almost florid as these "instant seers" try to translate their experiences to the language of a technically oriented society.

Frequently, creative geniuses of Western culture have compared their moods of inspiration to insanity. Tchaikovsky once described his behavior during creative periods as "like a madman." The comparison is regrettable, for there exist many stages of altered consciousness, and it is unfortunate that our culture has no model other than madness for our creative innovators to use when they thresh about in the throes of creative seizure.

In the course of my research I have designed a questionnaire, which for the past two years, has gone out to mediums, telepaths, psychometrists, prognosticators, clairvoyants, and sensitives of all types. The results of this study, though it is still uncompleted, seem to refute the popular notions of ESP and the remarkable people who possess it. My entire body of research emphatically confirms the already quoted observation of Gertrude Schmeidler and Robert McConnell that psychic manifestations spring from well-functioning, emotionally balanced individuals, rather than from emotionally unstable persons.

Dr. Charles T. Tart, assistant professor of psychology at the University of California at Davis is responsible for some excellent pioneer work in bringing the soul out of the body and into the laboratory. Dr. Tart's work is as yet inconclusive, as he has only run a preliminary set of experiments. These initial results were recorded in the November, 1968, issue of *Fate* magazine.

The first of Dr. Tart's experiments were conducted in the electroencephalography laboratory at the University of Virginia Hospital. Dr. Tart was primarily concerned with spontaneous OBEs during the sleep state, as this appears to be the most common state in which such projection occurs.

Dr. Tart's two subjects, a man and a woman, were individuals who claimed knowledge of leaving their bodies in sleep. To test the validity of the out-of-body experience, the two subjects were asked to read a five-digit numeral placed on the shelf of the equipment room in the laboratory. The number was so placed that the subject would be unable to see it under normal conditions, but in a state of conscious disengagement from the body, he could supposedly read it off with ease.

The two subjects were individually tested. The initial experiment utilized the male volunteer.

In the experiment, electrodes were attached to the subject's head for electroencephalograph (EEG) readings. (The EEG records brain waves.) Additional equipment was used to measure the subject's rapid eye movements (REMs). A great deal of study in recent years has disclosed that REMs accompany dreams and early sleep stages, but are absent in later stages. Finally, an electrocardiogram was made, recording heart action.

Dr. Tart hoped, with the above equipment, to provide psychophysiological substantiation to the subject's successful—it was hoped—out-of-body projection. He also wished to learn from bodily responses more of the nature of an OBE.

The male subject was tested on nine different nights. Although he claimed he could project himself at will, he was unable to do so, by his own account, until the next to the last night of the experiment. On that evening he reported leaving his body twice within a few minutes.

The room in which the subject slept was separated by a window and a doorway from the equipment room, where a technician manned the controls. The subject's first OBE found him in the presence of two men and one woman, all unknown to him. He tried to arouse their awareness of him by pinching and touching, but he was unsuccessful in his attempts. The validity of this experience could not be verified.

During his second OBE, he reported walking through the doorway into the equipment room. Not finding the technician on duty, he continued on his way to the office section of the building. There he found the technician, talking with a man whom he did not know. Again he tried to attract attention to his presence. When he was once more unsuccessful, he returned to his body, awakened, and called out to the technician. She confirmed that she had been in the office talking with her husband. The subject's description of her husband was exact.

It was determined by the EEG record within the few minutes before he awakened—which was the time the subject indicated that he had been out of his body—that he had been in a state of Stage One dreaming. It is in this state that sleep is lighter and dreams are accompanied by rapid eye movements. His heart rate had been normal.

Since the subject's experience had occurred not in the later or deeper stages of sleep and not in a state of drowsiness, but totally during the dream state, Dr. Tart labeled the experiment "inconclusive." Even though there was objective evidence that the technician was not at the controls when the subject said she was not, and she had been in the office with her husband, whom the subject was able to describe, Tart did not feel he could offer irrefutable evidence that an actual OBE had occurred.

The female subject was tested for four nonsuccessive nights over a period of two months. This woman was subjected to even stricter laboratory controls and physiological response measuring devices. In addition to the REM indicator, the EKG, and the EEG, she was also outfitted with a machine to measure her basal skin resistance (BSR) and galvanic skin responses (GSR). A finger photoplethysmograph recorded her heart rate.

According to Elizabeth Read's summary of the experiment in *Fate* magazine, the leads from the electrodes "were bound into a common cable running off the top of her head and terminating in an electrode box at the head of the bed. Although this arrangement caused her [the subject] no discomfort, it prevented her from raising her shoulders more than two feet without disconnecting the wires and this would have shown up on the recording equipment. Thus her movements were well controlled and she was generally under observation through the window separating the sleep room from the equipment room of the laboratory."

This young woman had reported numerous out-of-body experiences during her lifetime. The great majority of these experiences were of the common sort—she would suddenly discover herself floating, then view her inert body still resting upon her bed. Occasionally she reported finding herself in distant locations, and she appeared to have the peculiarly grim ability to be attracted to scenes of trauma or violence.

In one such incident, the subject related to Dr. Tart that she had dreamed she was wearing a checked skirt, which she did not own, and she felt like she was walking through a deserted section of town in another girl's body. While in this girl's body she became increasingly terrified as she realized that someone was following her. As the footsteps caught up with her, she dreamed with startling reality that she was being raped and stabbed. She awakened in fear and confusion.

The next morning the subject picked up a newspaper to learn that a girl wearing a checked skirt had been raped and stabbed in the same section of town in which the subject had had her vivid "dream."

The subject's efforts in the laboratory were considerably less dramatic and were concerned mainly with attempts to read the test numeral Dr. Tart had placed on the shelf.

"Sunday night, vague nightmare, recalled previous experience?" she wrote in her lab report of the dream. "Blocking of much of memory—young girl (13 to 16?)—out doors—stabbing, but not knife, more slender—head hurt (slapped?)—not stabbed surely. Expanse of white, car white? Knew fellow (She knew, not I!) also youngish. Horrible experience but no report in papers this morning. So far, so good."

The subject kept this dream experience to herself until two days later when a young girl was murdered in Marin County, north of San Francisco. In accord with the subject's "dream," the victim had been a young girl. She had been found outdoors (in the Muir Woods); she had been stabbed with an instrument more like an ice pick than a knife—sharper and thinner—and the suspected killer had been seen driving a large white car. The subject reported that the victim's "head hurt," though she did not believe it had been stabbed. When the victim was found, however, her head had been stabbed and her skull crushed. Finally, the suspect whom police were seeking was the girl's boyfriend.

This example only further immerses us into the giant vat of psychic ambiguity. The subject definitely reported a precognitive dream, for it appears that she did foresee an event before its actual occurrence. Was it that specific event, however? And how had she foreseen it? Was it a case of precognition, clairvoyance, or out-of-body travel? Certainly, too, there will be those readers who will raise the weary banner of "she just had a bad dream, and *by coincidence* an actual event approximated some of the details of that dream."

Scientists conducting laboratory investigations have little choice other than to leave such colorful incidents behind them as they don their white coats. Only where chance and circumstance can be subjected to some control will results be obtained that at least will induce the skeptic to look carefully at such data. And the skeptic does have a right to be shown something more concrete than "I thought," "I dreamed," "I had a hunch," and "I knew that would happen!"

Dr. Tart was careful to remove any such doubts from his experiment. With the aid of the already described electrode apparatus, Dr. Tart determined that the subject's EEG pattern sequences were "unusual" in comparison with normal EEG patterns. Furthermore, on the first night, it was learned that the subject recorded REMs during Stage One drowsiness, or at the beginning of sleep. It is extremely uncommon to find rapid eye movements in drowsiness, according to Dr. Tart. The phenomenon is usually reserved exclusively for the mental mechanics of dreaming.

On the second night of the experiment the subject awakened at approximately 3:15 A.M., following an unusual EEG sequence.

"Write down 3:13 A.M.," she called. She later reported that she had, at that time, managed to rise from her body, but not high enough to enable her to read the number from the shelf.

On the third night the subject claimed that she had visited her sister in another city, and although this astral flight could not be verified, her EEG pattern sequence was once more "unusual."

On the fourth and final night of the experiment, all of the controls recorded normal processes until 6:00 A.M. With the repeated "unusual" pattern, the subject correctly identified the number on the shelf as 25132. In her subsequent report the subject stated that she had experienced difficulty in floating high enough to read the number, but she had eventually been successful.

Dr. Tart is a man to delight the scientific community, and he hopes to be an eventual scourge to the skeptics. Dr. Tart conceded that this experiment was a "conditional success," but he refused to call it conclusive. Jumping ahead of the skeptics' disclaimers, the psychologist decreed that the subject could possibly have seen the number reflected in the black plastic case of a clock. Although Dr. Tart did not himself believe this to be the case, he deemed it necessary to make due note of it.

Dr. Tart's research has led him to believe that OBEs are associated with the borderline areas of sleep. At the time of the *Fate* article, Dr. Tart was in search of more volunteers so that he might delve even further into the mysteries of out-of-body travel.

Dr. Tart has stated that, to him, the most significant aspect of his experimentation was not the tentative findings they unearthed, but the fact that such traditionally "occult" manifestations as OBEs can be subjected to scientific study. Whatever lurid Svengali-type case histories may surround these unusual psychic abilities, it is possible to bring them into the laboratory for controlled investigation.

Others of the scientific community join Dr. Tart in their optimism that psychic phenomena can be subjected to the skeptical scrutiny of scientific inquiry.

Dr. Eugene E. Bernard, professor of psychology at North Carolina State University, who has studied astral projection extensively, has stated: "It is improbable that so many people who are apparently psychologically healthy are having hallucinations. There is still much we don't know about the mind and its abilities. I don't know how long it will take, but I believe the astral projection theory can be proved and controlled.

"Once we rid ourselves of the stubborn and conventional notions that man is separate from his universe," writes Dr. Stanley Krippner, "that external reality is separate from internal reality, and that the study of consciousness is a waste of time, the taboos against imaginative investigation in creativity, parapsychology, hypnosis, and the psychedelics will diminish. The data emerging from the research already suggests that all phenomena are of one piece, and that the intensive study of consciousness has been postponed too long.

"To perceive and understand reality in its totality, we will want to utilize the insights obtained in altered states of consciousness, as well as those available to us in the everyday, waking state. We will return from our trips to the deeper conscious levels ready to put the new insights to work, realizing that a permanent state of transcendence is neither desirable nor practical. Nevertheless, a revolution is in order concerning our notions about consciousness. A further revolution is critically needed in consciousness itself if mankind is to fulfill its vast potential—indeed, if mankind is to survive at all."

Afterword: DOES MIND TRAVEL PROVE SURVIVAL AFTER DEATH?

The great psychical researcher Frederic W.H. Meyers once stated that, in his estimation, cases of astral projection, mind travel, were ". . . the most extraordinary achievement of the human will." He went on to write: "What can lie further outside any known capacity than the power to cause a semblance of oneself to appear at a distance? What can be more a central action—more manifestly the outcome of whatsoever is deepest and most unitary in man's whole being? Of all vital phenomena, I say, this is the most significant; this self-projection is the one definite act which it seems as though a man might perform equally well before and after bodily death."

When Williams is intent on projecting one of our volunteer mind travelers through space, and sometimes the dimension of time, I don't think that he is particularly concerned about whether or not he is, at the same time, gathering what would appear to be documented proof of the fact that man's essential self can exist apart from the physical body in which it is temporarily housed. Once when I asked Bill if he felt that our experiments in controlled out-of-body experience proved survival after death, he replied that he had never given the matter much thought. He simply accepted the continued existence of the spirit and explained that his only purpose in conducting such experiments was to isolate yet another method by which man might learn to achieve greater mastery over the failings of his fleshly domicile. "If we can just help people, maybe stop some suffering, that's the main thing," he told me.

I quite agree that we should be concerned with the here

and now and that we should embark in an earnest attempt to alleviate the suffering of others, but I cannot help pondering the matter of whether or not, at least as a by-product of our experiments in controlled OBE, we might also be accumulating some rather convincing proof that man is indeed a spiritual entity whose essence is the very stuff of eternal life.

After a lifetime spent in experimenting with conscious out-of-body mind travels, Oliver Fox set down the record of his experiences in his book *Astral Projection.* Because he had been slipping in and out of his body since he was but a boy, Fox wrote that death held no terrors for him. "What of the Last Projection? There is nothing to fear. Be assured of that! The terror is not in *us,* but in the body—the poor-frail, animal part, so weary, yet dreading its coming dissolution. We shall rise from that last sleep even as from some half-remembered dream of woe and feel those haunting shapes slip back into the night now past."

Sylvan Muldoon is another "old pro" when it comes to leaving the body almost at will. In 1951, Muldoon collaborated with the late Hereward Carrington, a psychical researcher of international reputation, to produce *The Phenomena of Astral Projection.* In this book, the authors felt that they had presented a considerable number of case histories which proved beyond reasonable doubt that astral projection is a fact, that man can leave his physical body spontaneously and project to considerable distances at will. Muldoon and Carrington were certain that such a fact represents a tremendously important truth to all mankind. In their opinion, astral projection "... proves to us that man is not his material brain, nor is he a product of its functional activities. The brain must represent on this view some sort of instrument, *through which the mind* functions—as William James postulated, in his *Human Immortality,* and as William McDougall emphasized in his great book, *Body and Mind.*"

If man is capable of living and functioning outside his body, Muldoon and Carrington argue, why should he be prevented from doing so when his material brain no longer exists? If man is here and now a spiritual entity, then the prospect of another life in a spiritual world becomes not only a possibility but nearly a certainty. Why should man possess such nonphysical faculties and be a spiritual being if he were not ultimately destined to make use of these nonmaterialistic properties?

"If man is indeed a spiritual being, then the props will have been knocked out from under materialism at one fell swoop!" they write in their Chapter Eight, "A Foundation for Faith and Future Research." "Faith in some form of future life will have been vindicated, and some *meaning* will have been given to life, which it would not otherwise have. In short, as Frederic Meyers expressed it, in speaking of psychic phenomena, they will be found to constitute 'the preamble to all religions.' "

It would seem to me that cases of spontaneous out-of-body projection and our own experiments in controlled mind travel demonstrate that the human psyche is not to be held thrall by the limitations of Time and Space. Even while our physical bodies exist in this physical world, wherein the limitations of mass, energy, space, and time shape and control our environment, a part of us, our essence, is capable of extending outside of ourselves.

Perhaps it is only proper to allow Professor Charles Hapgood, who consented to write the foreword to this book, to have also the last word. No one could ever have accused Professor Hapgood of being a pietist, and a few years ago, by his own admission, he would not even have taken the time to have discussed such a topic as mind traveling with us. Recently, however, we did discuss such mind projections with him, and he had this to say:

"We are forced to certain logical conclusions. If the psyche is outside of time then the individual is indeed immortal; if it is outside of space then one human mind can be anywhere. It can be with (or in) any other human mind without going through the intervening space.

"It is widely assumed even by those interested in psychic investigation that there is very little sound evidence as yet for psychical powers and for survival of the psyche. I should like to say that the main difficulty in the psychic field is not the absence of sufficient valid evidence, but the absence of true scientific spirit among those who claim to be devoted to, and to represent, science. The experiments which I have witnessed indicate that the evidence is everywhere, literally under our noses. The problem is simply the will not to see."

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